The Churchman.

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DAILY SERVICE.

"One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."—*Psalm* xxvii. 4.

PUBLIC WORSHIP is celebrated every Week day in this City, as follows:

TRINITY CHURCH. 9, A. M., 3, P. M.
ST. LUKE'S CHURCH. 8, A. M.
ALL SAINTS CHURCH. 6, A. M.
ST. CLEMENT'S CHURCH. 8, A. M.
CALVARY CHURCH. 8, A. M. 6, P. M.
CHURCH OF THE ANNUNCIATION. 8, A. M. 6, P. M.
CHURCH OF THE HOLY COMMUNION. 6, A. M. 6, P. M.; and on Saints days a Second Service, Lecture, and Offertory, 9 A. M.
CHURCH OF THE CRUCIFIXON. 8, A. M.

Calendar, for May.

28 Fifth Sunday after Easter. Rogation Sunday.
29, 30, and 31. Rogation days.

JUNE.

1. Holy Thursday, or THE ASCENSION OF OUR LORD JESUS CHRIST —*Proper Psalms, instead of the Psalms for the day.*
4. Sunday after Ascension Day.
11. WHITSUNDAY.—*Proper Psalms, instead of the Psalms for the day.*—St. Barnabas the Apostle.
12. Monday in Whitsun Week.
13. Tuesday in Whitsun Week,
14. Ember Day.
16. Ember Day.
17. Ember Day.
18. TRINITY SUNDAY.
24. The Nativity of St. John the Baptist.
25. First Sunday after Trinity.
29. St. Peter the Apostle.

Poetry.

From the Ladies' Wreath.

SONG OF THE LILIES.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Soloman, in all his glory, was not arrayed like one of these."

Careless ever, careless ever,
Bathed in sunlight, gemmed with dew,
Taking for the morrow never
Anxious thought, as mortals do;
Sporting with the winds of Heaven,
Kissed by every wandering bee;
Thus we live from morn till even
In a sweet tranquillity.

Looking from our leafy palace,
Upward with a trusting eye,
Lifting each its tiny chalice,
To the pure o'erarching sky;
Drinking but the dew and sunshine,
Asking but what God bestows,
Trusting ever, doubting never,
So each fair young lily grows.

Sure of breeze, and sun, and shower,
Wherefore should we doubt the love,
Granting still a ceaseless dower,
From exhaustless stores above?
Wherefore heed the coming future,
With our Father's watchful care?
Faith unfailing, Hope prevailing,
He shall clothe the lilies fair.

Mark our robes of pearly lustre,
Yet we neither toil nor spin,
See the golden drops that cluster
Each expanded cup within;
Dewy gems are wreathed in beauty,
O'er each humble floweret's breast,
Judah's monarch in his glory,
Not in fairer robes was dressed.

Smiling in the sunbeam's splendor,
Joyful for the good he brings
Sleeping in the moonbeams tender,
'Neath an angel's guardian wings;
Thus we live, the gentle flowerets,
This the lesson we would yield—
Mortals, learn a glad contentment,
From the lilies of the field.

M. N. M.

For the Churchman.

HEDERA—(*hærere.*)

"Thou lovest all things that are, and abhorrest nothing which thou hast made: for never wouldest Thou have made anything if Thou hadst hated it."—*Wisdom* xi. 24.

The Lord has made never an Ivy or Vine,
Or Creeper, or any such thing,
But He planted a stem around which it might twine,
Or a craglet to which it might cling.
'Tis its nature to quiver and quail in the breeze,
While seeking support on the rock or the trees,
It quivers—then clasping, it fondles along,
Clothing strength with its beauty, itself growing strong.

The Lord has made never a sensitive thing
Like Ivy, or Creeper, or Vine,
Affectionate, tendril-like, longing to cling;
To some rock, or some oak to entwine,
But He offers His bosom whereon it may rest,
And He lends it support on some true human breast
When leaning, and loving, yet *resting* in God,
Like the loved disciple they lean on their Lord.

April 12, 1848. L. C. H.

Selected Matter.

From the English Churchman.

LETTER TO A CONVERT TO POPERY.

A Member of the Colonial Assembly in Newfoundland having become a convert to the Church of Rome, commenced a correspondence with the Rector of St. John's, which has produced the following reply:—

A Letter to Peter Winser, Sen., Esq., of Aquaforte, in Reply to his Reasons for Leaving the Church of his Fathers and of his Baptism.

[When circumstances led me to think it was desirable to print the following letter on matters affecting the Faith and Discipline of the Church, I submitted it to the Bishop of the Diocese. I now send it forth in its present form, with his Lordship's sanction, without which, as I conceive, no Clergyman should venture to take such a step. At the same time, let it be understood, that for the contents of the letter I would alone be held responsible. T. F. H. B.]

The Rectory, St. John's, 10th Nov., 1847.

MY DEAR SIR,—I did not reply to your letter when I received it, chiefly for these two reasons —(1) because I wanted leisure to give to the subjects it embraces the attention they require and deserve: and (2) because I feared that, in the first glow of your new profession, you would scarcely be able to consider my arguments with that unprejudiced calmness which is essential to the investigation of "the truth."

The first of these reasons operates strongly still; but I would hope that the second may have lost some of its force: and having lately learned that my silence has been misconstrued, I will now endeavor to prepare such a reply as my leisure, and, I may justly add, my little learning, will enable me.

I shall only detain you with further preface to acknowledge thankfully the kind spirit which your letter breathes, and the temperate manner in which you have, for the most part, expressed yourself; and to assure you of my earnest desire, if God will, to benefit, and not to offend you. I will reply to your arguments and observations in order as they stand in your letter.

You first observe (in reference to my former letter), that my "mentioning the claims of the two Churches admits the principle of separation;" "for," you say, "I know of nothing *earthly* to be at one time *one*, and at another time *two*, without separation." (*a*)

Now, in explanation of this difficulty, it may, I trust, suffice to inform you that the Catholic Church is compared by the Christian Fathers to the sea—as being diffused throughout the world —as being one—as having one name; and yet containing within it many Catholic Churches with various names: as the sea has many seas or bays within it. This comparison is made by the great Ambrose, Bishop of Milan, whom you will not, I presume, be permitted to despise.

If you will cast your eye over the map of England, you will observe the Irish sea on the Western and the German sea on the Eastern side, but united by the English Channel; so that these seas are correctly regarded as at one time *two*, and at another time *one*, without separation.

But a greater than Ambrose (as we regard him), even an Apostle of Christ, would once have satisfied you, that, "as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ." (1 Cor. xii. 12). Here, then, the members are at one time spoken of as two, or many, and at another time one, without separation.

Let this, I pray you, be a sample of the difficulties imposed upon you! how groundless! how futile!

In your next sentence you say that "the principal part of your inquiry, and which led to your conviction, has been, which of the two great Parties, or Branches, or Churches, denominated the Protestant Church and the Catholic Church since the time of the Reformation, have in appearance and effect come the nearest to what the Blessed Jesus prayed for the night before he was crucified?" (*b*)

Now, my dear Sir, before you began your inquiry, or at least before you had been persuaded to make it your principal subject, would it not have been prudent to have known and determined where and what this Protestant Church, of which you speak, is? I would beg to ask whence is that expression "The Protestant Church;" and what authority you have for describing the Church of England by that name? Can you find the Church of England ever so describing herself in her Articles, Canons, or Liturgy? Protestant as I am, and must be, whilst Rome continues her novel developments, I declare solemnly I do not know what you mean, or what is meant, by "the Protestant Church." Have you, my dear Sir, been really deluded into the belief that the Church of England is united with the various sects in opposition to the Catholic Church, and consents to be called, with them, the "Protestant Church?" Can persons who have recourse to such artifices —I cannot call them arguments—be contending for truth?

But it would seem you have not been so deceived; for you supply yourself an answer to this egregious, transparent, pretence. You say that "it is notorious that the Church of England, the Church of Scotland, the Wesleyans, the Congregationalists, the Independents, &c., do not hold communion with each other." (*c*) Then, what right or reason can you have to call them all together the Protestant Church? What English Churchman ever said that these all have "one Faith, one Baptism;" and that "they act in unity?"

Now, my dear Sir, you assert that "inquiries have been made by you constantly, earnestly, and sincerely on *every side* in the all-important affair these five long years." (*d*) I would seriously ask you, (and may you answer seriously, at least, to yourself), with what Clergyman you ever advised on this affair during "these five long years?" Who has directed your studies? who has supplied you with books? If you have heard Dr. Wiseman's Lectures, have you ever heard, or read of, Dr. Turton's answer to those Lectures? If you have seen Mr. Newman's "Essay on Development," have you seen, or known the existence of, Dr. Wordsworth's Letters, in which the wretched sophistry of that ill-starred Essayist, and his ignorance (or something far worse) in quoting and applying the testimonies of ancient writers are exposed? When did you consult me, to whom an acquaintance of many years might well have encouraged you to apply? When did you consult your Minister who was always close at hand? Was it when presiding at a meeting at Aquaforte only a few months before your new profession, you denounced the proceedings, or rather the proposals, of your Bishop, as arbitrary and unjust, without waiting to understand those proposals, or to have them explained; and certainly without knowing any instance of unjust or arbitrary dealing on your Bishop's part?

Let me ask you another question: when at that meeting (only a few months I say before your new profession) you proposed to build a Church at Aquaforte for the English Service, had you advanced no further in your "inquiries so constantly, earnestly, and sincerely made those five long years,' than to the conviction that it was right and your duty to promote such a work? That is, did you, after four years' and nine months' inquiry of the extent and kind you name, still desire to build a Church for the benefit of our Communion and your own edification thereby; and in three months more so completely change your views and your side?

I would put it to you again; answer me for Christ's and your soul's sake. To whom did you apply for information and instruction on the side of your own Church? Whom did you ask for books? for advice? and, if you cannot answer these questions, will you pretend to say that you have made your "inquiries constantly, earnestly, and sincerely, on *every side?*" Again, Did you, or did you not, acknowledge the authority of your Bishop at the time of your meeting? If you did, how could you expect God's blessing, acting in contempt of lawful authority? If not, who, in pretence of forwarding a religion you had learnt to despise, and were shortly about to renounce, could you reasonably and righteously hope to be brought to "the knowledge of the truth" in either of those ways?

But I leave these painful reflections and return to your arguments.

You quote, in support of your alleged conviction, that the Church of Rome "comes nearest in appearance and effect to what the Blessed Jesus prayed for the night before he was crucified."—His divine words as recorded in St. John's Gospel—(xvii. 20.21). (*e*) Upon these I remark that it may be justly inferred from them that perfect unity is the will of Christ, but not that that unity would never be actually interrupted. Our Lord's Prayer for unity is not equivalent to a *promise* that unity should always exist. From the earnestness of that prayer we may rather conclude that the Church was in imminent danger of disunion, and would most probably at some time be afflicted with so great an evil. Christ prayed earnestly that the Cup might pass from Him, but it did actually so pass away? Neither does it follow that unity, though His will, should always exist in His Church, any more than it follows, that all his Disciples should be perfectly holy, because such is His will concerning them. "Be ye holy," He says, "for I am holy." (See 1 Pet. i. 15, 16).

The language of St. Paul, which you next quote from his Epistle to the Ephesians, (iv. 4, 5, 6,) (*f*) involves, of necessity, no more. When he exhorts Christians to be "careful to keep the unity of the Spirit in the bond of peace," adding "there is one Body and one Spirit, even as ye are called in one hope of your calling," &c.; the great Apostle does not affirm the impossibility of some portions of this one mystical Body being estranged for a time from intercourse and communion.

And here, with reference to your deductions from these Scriptures, and your "challenge to me to show to you, where this principle of unity is to be found in the Reformed (or, as you call it, Protestant) Church," (*g*) I would inform you that, though the Church of England has not, and does not pretend to have, one Faith with the numberless sects of professed Protestants, she has "one Lord, one Faith, one Baptism" with the Catholic Church of every country, and of every age. She has "one Lord"—Whom she is still content to call, with the Apostle, "the one Mediator between God and Men." (1 Tim. ii. 5). "One Faith"—even that declared in the Creeds received and ratified by the whole Church, before the disunion of East and West, and proved by most certain warrants of Holy Scripture: "One Baptism,"—in the name of the Holy and undivided Trinity; which she does not presume to repeat, obeying the voice of the whole Catholic Church against the iteration of that Sacrament, even when administered by heretics.

And here, though going out of the order I have proposed to follow, I cannot but notice the manner in which you have been instructed to slip the remarks on your re-baptism into a Postscript, (*h*) as if it were a matter of little moment, or easily disposed of. *The Catholic Church has always held that to repeat Baptism is sacrilege.* And you shall know the judgment of that Church some of whose Ministers presume so lightly to repeat it. In the Roman Catechism of the Council of Trent it is declared that even the conditional form may not be used, except in those cases where diligent inquiry has been made, whether Baptism has been administered or not. Was such diligent inquiry made in your case, and in that of others about you?

It almost provokes a smile when you *assert* so gravely the very point to be proved, "that the Roman Church is that One, Holy, Catholic and Apostolic Church which is but one body, of which Christ is the Head." (*i*) Indeed, my dear Sir, I can well bear with you when you "tell me" this, but do not bring a single argument to prove it. Look, I pray you, at your letter, and see for yourself with what arguments your new Teachers have supplied you,—not one!

You say "*it is clearly manifest from* the manner in which the Church is constantly represented in Scripture." (*j*) But *what* is so clearly manifest? What is there in the texts you go on to quote, that applies to the Roman Church more than to the English Church, or any other branch of the Catholic Church?

"*It is called,*" you say, "the Kingdom of God that shall never be destroyed, that shall not be delivered up to another people; but shall stand for ever," (Dan. ii. 44) "the Church of the living God, the Church of the first-born." (Heb. xii. 22, 23). Also, "The house of God, and the Church of the living God, the pillar and ground of the truth;" (*k*) but *what* is so called? That is the question; and you show not a single rule or reason, except your own assertion, to decide it. You do not, I say, because you cannot, connect these texts with the Roman, more than with the English Church.

"Seeing therefore," you say, "that this kingdom, this city, this House of God, built upon a rock shall never be destroyed, but shall stand for ever, it necessarily follows that it can never be divided against itself nor corrupted as you seem so strangely to aver," (alluding to my former letter) "neither can it possibly consist of jarring sects, nor separated communities, contradicting and condemning one another." (*l*) But have you in the course of your inquiries never heard of the Scotists and Thomists, the Franciscans and Dominicans, the Jesuists and Jansenists, and of their jars and contentions, their contradictions and condemnations of each other? Do you really suppose that the contradictions and condemnations of any sects separated from the English Church have been more violent against that Church, or against each other, than of Franciscans against Dominicans, or of Jesuits against Jansenists? I wish I had leisure to write out for your information the contradictions of the Dominicans and Franciscans at the Council of Trent, or the bitter condemnations which Pascal hurled against the Jesuits,—and yet this is the Church that can never be divided against itself, nor consist of jarring sects!

And for the corruptions of the Church of Rome:—alas! why are the Greek, the Eastern, as well as the English Church, (to say nothing of the wide-spreading Episcopal Church in America,) separated from her communion, if she be not fallen from her former better self; if she be not sadly, nay fatally corrupted? Witness her error in offering to the Blessed Virgin that worship which gives to a mortal a share at least of the honor due to God alone,—her error in invoking the Saints departed, and exalting them into that office of mediation and intercession between God and man, which belongs exclusively to the Lord Jesus Christ,—her error in raising uncertain oral Tradition to an equal dignity and authority with the written and sure Word of God,—her error in elevating her Bishop to (what a Pope once declared to be the mark of anti-Christ), the position of a Lord over all God's heritage,—her error in multiplying, beyond what Christ ordained, the Sacraments of the Gospel as necessary to salvation,—her error in the presumptuous dogma of Transubstantiation,—her error in mutilating the most sacred of all Christian Ordinances, by denying the Cup in the Lord's Supper to the Lay people; while, in the very decree authorizing that denial, it is allowed that such mutilation of the Sacrament is contrary to the institution of Christ and the practice of the Primitive Church,—her error in inventing the fires of Purgatory, without any warrant of Holy Scripture.

But to leave this painful and invidious subject, (for no Christian can find pleasure in dwelling upon the faults and follies of a brother, or sister, of his own family), and to consider the possibility of a Catholic Church being corrupted, which you so strangely deny. Were not the seven Churches of Asia Catholic? and were they not corrupted; some more, some less, even in the Apostle's days? and have they not, or some of them, been brought to desolation? And knowing these things should not every Catholic Church, instead of exalting herself and boasting herself against her fellow-Churches, remember and apply the words of Divine admonition,—"Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God."—(Rev. iii. 2.)

To be Continued.

NOTES.

(*a*) "Your mentioning the claims of the *Two* Churches, admits the principle of separation; for I know of nothing earthly to be at one time *One*, and at another time *Two* without separation."—*Your Letter.*

(*b*) "As the principal part of my inquiry, and which led to my conviction, has been which of the two great *Parties*, or *Branches*, or Churches, denominated the *Protestant* Church and the *Catholic* Church, since the time of the Reformation, have in *Appearance* and *Effect* come the nearest to what the Blessed Jesus *prayed for* the night before he was Crucified."—*Ibid.*

(*c*) "Surely it cannot be presumed that the Church of England, the Church of Scotland, the Wesleyans, the Congregationalists, the Independents, and the numberless other sects of professed Protestants (omitting entirely the Unitarians, as they cannot assume the name of Christians at all)—surely it would be altogether inconsistent with *Truth*, to say that these altogether have the *One Faith, One Baptism:* and that they *act in Unity*, when it is notorious, that they do not hold *Communion* with each other."—*Ibid.*

(*d*) "— permit me here to say, (though you seem to think to the contrary) that these inquiries have been made by me, *constantly, earnestly*, and *sincerely*, on every side in the all *important* affair, these five long years."—*Ibid.*

(*e*) "—as found in St. John's Gospel, chapter the 17th, wherein he prays for his Disciples that they may be *One*, as His Holy Father and Himself were One." He adds, in the 20th and 21st verses—"Neither pray I for these alone, but for them also which shall believe on me through their *Word*, that they *All* may be *One*, as thou Father art in me, and I in thee, that *they also* may be ONE in us."—*Ibid.*

(*f*) St. Paul also, in his Epistle to the Ephesians, Chapter 4th, exhorteth them to *Unity*, saying in the 4th, 5th, and 6th verses—"There is *One Body* and *One Spirit*, even as ye are called, in *One Hope* of your calling; *One Lord*, ONE FAITH, *One Baptism*, One God and Father of All, who is above All, and in you All."—*Ibid.*

(*g*) "I say that in all the researches I have made, I cannot find this *principle of Unity* in the Reformed or Protestant Church; and I now challenge you, Rev. dear Sir, to show to me where it is to *be found.*"—*Ibid.*

(*h*) "P. S. With regard to your remark about the repetition of the Sacrament of Baptism, the Holy Church is wont to administer that regenerating Sacrament *only conditionally*, fearing something essential has been omitted." —*Ibid. Postscript.*

(*i*) "Now, my dear Mr. Bridge, you will bear with me when I tell you that this Church to which I am indissolubly and for ever joined (thanks eternally to my merciful Redeemer), which *you* were pleased to call 'the Romish Church,' is that *One Holy, Catholic*, and *Apostolic Church*, which is but *One Body*, of which CHRIST is the head"—*Ibid.*

(*j*) "It is clearly manifest from the manner in which the Church is constantly represented in Scripture."—*Ibid.*

(*k*) "For the (Church) is called 'The Kingdom of God that shall not be destroyed, that shall not be delivered up to another people; but shall stand for ever.'"—Daniel ii. 44.

"It is called by St. Paul 'The City of the living God, —the Church of the first-born.'—Heb. xii. 22. 23. Also, in the 1st. of Tim, chap. iii. 15—'The House of God; the Church of the living God; the Pillar and Ground of the Truth'"—*Ibid.*

(*l*) "Seeing, therefore, that this Kingdom, this City, this House of God, built upon a Rock, shall never be destroyed, but shall stand for ever,' it necessarily follows that it can *never be divided* against itself, nor corrupted, as you seem so strangely to aver, neither can it possibly consist of jarring sects nor separated communities, contradicting and condemning one another; but must always be *One Body*, and all its members must be perfectly united in *One Faith and One Communion;* for Christ himself expressly declares in St. Matthew's Gospel, chap. xii. 25 —'That any Kingdom divided against itself is brought to desolation; and any city or house divided against itself shall not stand.'"—*Ibid*

Communications.

For the Churchman.

St. John, in the seventeenth chapter of his Gospel, has left on record a deeply interesting prayer offered by our Lord, when He instituted the Holy Eucharist. It contains the following remarkable passage:—"For their sakes I sanctify Myself, that they also might be sanctified through the truth."* The words here translated "for their sakes," more properly signify *for them* or *in their stead.* The original of "sanctify" denotes a consecration or setting apart to holy uses, and is applicable to the devotion of a victim to sacrifice. It, of course, cannot here have the other sense of making holy in personal character. "Sanctified through the truth" is properly corrected in the margin by "*truly sanctified;*" where "sanctified" may very properly be understood as referring to personal holiness.

The verse, then, more properly rendered, is as follows:—*In their stead I devote Myself as an expiatory Victim, that they also might be truly sanctified*—an expression which, besides its direct reference to genuine Christian holiness, may also imply the contrast between this and the ceremonial purifications of the mosaic law. Hebrews x. 10 is a passage of similar import—"By the which will"—the will of God as done by our Saviour in the body with which He appeared, when He came to remedy the defects, and accomplish the typical purposes, of the sacrifices which were "offered by the Law"—"we are sanctified through the offering of the body of Jesus Christ."

It appears, therefore, to have been at this particular time, at His last passover, and on the solemn occasion of instituting the Holy Eucharist, that our Lord made the real offering of Himself as a Sacrifice for us. The sacerdotal consecration of Himself for that purpose was then made. It was by virtue of this moral surrendry of Himself, that its physical consummation, in His death and bloodshedding, was placed within the reach of His enemies. The former was the real sacrifice as a moral act; the latter its willingly incurred consequence. Bread and wine were constituted the symbols of His body and blood in the very ceremony of offering that body and blood. Before He made this offering, or sanctified and dedicated Himself as the Victim for the sacrifice, we find Him shunning exposure to danger and death. From that moment, however, He surrendered Himself to them; expressly declaring to those who sought His life, "This is your hour, and the power of darkness;"† and thus illustrating the truth of His declaration, "I lay down My life: no man taketh it from Me"—that is, but by My permission, and as an instrument for accomplishing My own will and purpose; and thus—"I lay it down of Myself."‡

These considerations give peculiar solemnity to the reference which our Lord made to this occasion in the words, "With desire I have desired to eat this Passover with you before I suffer."§ Connected with the offering of His body then made, these words remind us of the language of the Psalmist, when he spake as the type of the Messiah, and in reference to this His sacrificial offering—"A body hast Thou prepared Me. Lo I come to do Thy will, O God. I delight to do Thy will."‖ And in this connection, great sacredness and awe are attached to the mysterious transaction on this same occasion, thus recorded:—"Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is My body which is given for you. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins."¶

This solemnity with the bread and wine, as the representatives of His body and blood, then offered to God in sacrifice, Christ would have continued in His Church, in commemoration of this offering; and therefore accompanied it with the great commission to His apostles, "This do in remembrance of Me." We accordingly find St. Paul referring to action under this commission, by himself and other ministers of Christ, in a commemorative ordinance, spoken of as of well known celebration in the Church, and as to continue therein until Christ's coming again—"The cup of blessing which we bless, Is it not the communion of the blood of Christ? The bread which we break, Is it not the communion of the body of Christ?"** "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."††

In the second of these last cited passages, the commemorative nature of the Eucharist is set forth by an emphatic word, translated "*show,*" which attributes to the ordinance a character above simple commemoration, and reaching the idea of *exhibiting* or *propounding*, as if itself embodying, and presenting to view, the thing commemorated. In the first, the Blessed Sacrament is represented as furnishing Christians with the communion, or joint participation, of the body and blood offered in the sacrifice commemorated.

The intelligent and pious reader of God's word finds both delight and edification in tracing the harmony which pervades it, and seeing how its several parts explain, illustrate, and enforce each other. Sometimes the annunciations of truth and duty are at first so general, and so indirectly expressed, as to require that we look to subsequent records of inspiration for the full development of their character: sometimes this character, however mysterious, is given at once so fully as to require the explanations, and more particular precepts, afterwards vouchsafed, to remove the wonder and awe that might otherwise confuse the mind, and thus stand in the way of practical adoption. The last is the case with the sacraments of Baptism and the Lord's Supper. Our Saviour's declaration to Nicodemus, in the early part of His ministry, "Except a man be born again—except a man be born of water and of the Spirit—he cannot enter into the kingdom of God,"‡‡ much as it excited the wonder of that conscientious and right-minded ruler of the Jews, is fully opened to us as connecting a deep mystery of doctrine with a clear requirement of duty, by subsequent revelations touching the Holy Sacrament of Baptism. So, in what we have seen of the consecration of bread and wine by our Lord in His Supper, and of the inspired precepts touching the showing of the Lord's death in the eating of the bread and drinking of the cup, and touching the communion of the blood and body of Christ, as connected with the blessed cup and the broken bread, we are graciously furnished with a key to a right understanding, as also connecting a sacred duty with a deep mystery, of the following words of our Lord:—"The Bread of God is He which cometh down from heaven, and giveth life unto the world. I am the Bread of life. This is the Bread which cometh down from heaven, that a man may eat thereof, and not die. The bread that I will give is My flesh; which I will give for the life of the world. Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him. As the Living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. He that eateth of this Bread shall live forever."§§

Who that takes the word of God for his guide will doubt that right views of the sacrament of the body and blood of Christ are an essential part of the faith once delivered unto the saints? Who that derives from that word his ideas of religious and moral obligation, will question that he lies under such obligation to the discharge of the duty of faithful and devout participation of that sacrament? Who will venture upon partaking of so high and holy mysteries, otherwise than *faithfully* and *devoutly?* Eating of that bread and drinking of that cup, without true faith and devotion, God, by His apostle, declares to be the awful sin of being "guilty of the body and blood of the Lord."‖‖ Surely, it behoves all who regard the interests and salvation of their souls, to take good heed how they "wilfully abstain from the Lord's table, and separate from" their "brethren, who come to feed on the banquet of that most heavenly food;" and to "consider how great," thus, "is" their "ingratitude to God, and how sore punishment hangeth over" their "heads for the same." But it behoves them also, seeing it is such a fearful thing to eat and drink unworthily, to give as earnest heed to the command of the Holy Ghost, "Let a man examine himself, and so let him eat of that bread, and drink of that cup."¶¶

The character of the Eucharist, as deduced from the word of God, enforces, as a fundamental point in this examination, that duty, the neglect of which is represented by the apostle as a grievous and most dangerous sin—"*Discerning the Lord's body;*"* the obvious import of which is, Properly appreciating the mysterious character impressed by Christ upon the Eucharist, when He pronounced the elements of bread and wine, therein consecrated and received, to be His body and His blood. In order to such proper appreciation, the Christian must take the only truly evangelical and Catholic ground of humble and unquestioning faith that so it is, and so the pious heart will experience it, because the Lord hath said it. The spirit that ruleth in the children of disobedience would tempt him, it is true, to the papal presumption of changing that meek faith for the bold pushes of vain and imbecile philosophy, which would explain a mystery that God has placed beyond our reach; *on* which He would have us look with entire submission, and not *into* it for investigation; or to the Protestant infidelity of rejecting the mystery because past finding out. The true Catholic, faithful to the Gospel, which is his rule of belief and practice, is sure that the consecrated elements *are* the body and blood of Christ, because the Lord hath said that they are. He attempts not to explain how they are, because the Lord hath not told him, and it is clearly a thing past man's finding out. He shrinks from the guilt of denying or questioning that they are because this is a mystery beyond his ken, for that were to open his mind at once to all the iniquities of infidelity.†

In examining himself with a view to a meet participation of the holy mysteries of the altar, the Christian should reflect seriously on the appeal which they make to him as a moral and spiritual being, in their character of a sacrificial commemoration of the atoning death of Christ. True Gospel faith in that atonement is, of course, a resulting essential duty; and this can be expected to be attained only by the divine blessing on the faithful and devout study of the views of it given in the Bible. This faith, sincerely cherished, will be inseparably connected with true repentance, heartfelt gratitude for the deliverance which the cross furnishes from the guilt and punishment of sin, and earnest and constant desire and effort to lead a new and holy life. "This is My commandment, That ye love one another as I have loved you," is a declaration of his Saviour, which is especially remembered by the Christian, and is especially pressed home to his heart, at each communion of the Body and Blood of Christ, as a rule of life, which should warm his affections, and animate his exertions, with that charity, disinterested, liberal, earnest, kind, which fulfils "the royal law according to the Scripture, Thou shalt love thy neighbor as thyself." In short: all that is revealed of the communion enforces the pious teaching of the Church, that it "is required of those who come to the Lord's Supper, to examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men." Let no one come to that holy table unless, accustomed to diligent and faithful study of the divine law, and prayer for God's guidance and aid, and to cherishing at all times a conscientious solicitude to preserve Christian consistency of life and character, he may trust that such is the case with him. And let all who do not come, as opportunity offers, "consider earnestly with" themselves, "how great is" their ingratitude to God, and "how sore punishment hangeth over" their "heads for the same; when" they "wilfully abstain from the Lord's Table, and separate from" their "brethren, who come to feed on the banquet of that most heavenly food." Let them remember the words of the Lord Jesus, how He said, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." What a condition for a moral and spiritual being in this world! What a condition for an immortal being in the world to come!

B. T. O.

* Verse 19.
† St Luke xxii. 53.
‡ St. John x. 17, 18.
§ St. Luke xxii. 15.
‖ Psalm xl. 7, 8, explained by St. Paul, Hebrews x. 7, 9.
¶ St. Matthew xxvi. 26. 27, 28. St. Mark xiv. 22 23, 24 St. Luke xxii. 19, 20.
** 1 Corinthians x. 16.
†† 1 Corinthians xi. 26.
‡‡ St. John iii. 3, 5.
§§ St. John vi. 33—58.
‖‖ 1 Corinthians xi. 27.
¶¶ 1 Corinthians xi. 28.
* 1 Corinthians xi. 29.

† In the beginning of the present century there was published, and continued for many years to be used, "A Catechism, designed as an Explanation and Enlargement of the Church Catechism: recommended by the Bishop and Clergy of the Protestant Episcopal Church in the State of New York." The following excellent instruction respecting the Eucharist was therein given:—"They" [the consecrated bread and wine] "are made, not the *natural* but the *sacramental* body and blood. They are bread and wine by *nature;* the body and blood of Christ in *mystery* and *signification.* They are bread and wine to our *senses;* the body and blood of Christ to our *understanding* and *faith.* They are bread and wine in *themselves;* the body and blood of Christ in *power* and *effect.*"

For the Churchman.

Mr. Editor.—I believe there is an increasing conviction among devout Christians that the exercises of what is usually termed in this city *The Anniversary Week*, are of much more injury than benefit to the cause of the Gospel. It is an appointed time for the gathering together in this city of any and every association professing to be formed and conducted for promoting the improvement of society and its members. Bible Societies, Missionary Societies, Tract Societies, Sunday School Societies, Fourierite Societies, Anti-Slavery Societies, Temperance Societies, Anti-Capital Punishment Societies, Moral Reform Societies, Protestant Societies, Evangelical Alliances, Colonization Societies, &c. &c. &c., all extraneons to the Church, congregate here for *interesting meetings:* famous orators are announced to increase their attractions: the charms of music are called in to their aid: one of them—besides the more private and diffused feastings which make welcome the multitude of visitors—gives a public amalgamation breakfast, that is, a breakfast at which white and colored persons mingle by hundreds. Divers as these gatherings may be in their character and objects, they most assuredly help each other on. They form together a grand centre of attractions; each one contributing to swell the mass of the curious and inquisitive multitudes who wish to see and hear all that is going on, or love to while away an idle week in floating around from one entertainment to another. Thus the more reputable and laudable of the institutions concerned, are drawn, by arrangements to which themselves are parties, and by the popularity-seeking principles and worldly artifices to which, by themselves having recourse to them, they give their sanction, into an abetting and encouraging of the others.

In the concentrated celebrations of this mixed multitude of societies, there were, during the Anniversary Week just passed, besides the avowal of sentiments of the most wicked and dangerous character, whether we consider their religious, social, or civil aspect, blashphemies and impieties truly shocking. As a specimen, it may be mentioned that one of the speakers—I believe a female—in adverting to the meliorating influence of the moral societies of the day—temperance, peace, abolition, reform, &c. &c.—speaks of various improvements wrought by their efforts, in such terms as—*The Jesus of the present day says—The Jesuses of the present day have done so and so.* This is truly horrid: but it ought to be known as one of the consequences of the getting up of this far-famed Anniversary Week; which is to let all the world see how entirely independent the moral and religious improvement of the age is of the doctrines and Church of the Gospel; and that if Bibles and tracts be but scattered far and wide, missionaries sent forth, Sunday Schools established, temperance taught, charity and good fellowship encouraged, morality enforced, education disseminated, and the spirit of the age kept in a ferment of agitation and effort for bettering the condition of society, religious peculiarities may safely be thrown aside, or lightly regarded, as mere denominational trifles.

There was a great deal in the doings of the week, wherein wicked irreverence and profanity were rendered more dangerous because of the air of jocularity thrown around it, which gave it great zest to the multitudes who, whether theatre-goers or not, have an irresistible fondness for the comic. A "Rev. Mr. King of Dublin" was conspicuous in this department of the performances. Take as a sample the following extract from an account of a speech of his before the "American Home Missionary Society," published in the New-York Evening Express:—

"He spoke of the efforts of himself and a brother to establish a Home Missionary System in Ireland, and gave a very amusing account of the incidents connected with it. They started to a town in the South, and procured the services of a boy who had been accustomed to ring a bell at auctions, to make known to the people, the object of their visit. They had a large

printed pla-card headed "Independent Home Mission," which they pinned on boy the and sent him around the town, ringing his bell to attract people's attention to it. As, however, many of them could not read, they made the boy acquainted with the meaning of the placard as well as they could. The boy set out on his travels, and in an hour or so they thought they would see how he was getting on. They met him with a crowd around him, and he crying out, "come along, come along, and hear the men who preach independent of every one. (Laughter.) Well, they reached the pump in the market-place, where the meeting was to be held; but in a few minutes a collection of itinerant showmen—Punch and Judy exhibitors—came after them. At first the lecturers thought the game was up with them, for the showmen might take off the congregation; and then ensued a struggle between the lecturers and the showmen, for the possession of the assemblage. After a good deal of loud talking, the showmen were defeated, and the lecturers preached for an hour of the grace of God, &c."

Could such profane jesting about the grace of God have been indulged in by any man whose heart was humbled, renewed, and sanctified by that grace? Must not these anniversaries have greatly corrupted the religious and moral sense of an audience that could patiently listen to such ungodly merriment?

This may indeed be ranked among the worst things said in that heterogeneous gathering of all sorts of spirit-of-the-age-societies. The serious minded reader however—I had almost said, the reader of common decency—will find throughout the accounts of the proceedings much, very much indeed, to make him sad. He is led to ask, What must be thought of experimental piety, if such are its exhibitions? What of the doctrine of justification by faith alone, if such are its fruits? Let him know, however, that there is much *said* about experimental piety, where *experience of true piety* is sadly wanting; and much about justification by faith only, where *St. Paul's* doctrine on that subject is utterly rejected. What wonder that papists triumph at such exhibitions of protestantism? What wonder that infidels laugh at such caricatures of Christianity? And when the world, the flesh, and devil, mark the irreverence for sacred things, and trifling with sacred subjects, which characterize so much of the professed piety of the day; they care little for the baptismal renunciation of which themselves were the subjects; seeing as they do the feeble hold it has on the heart and conscience. In reference to this whole system of associating for promoting the cause of religion and morals, in utter disregard of the Gospel principles of doctrinal unity, and of organization and action, and making use therein of time-serving policy, of catching artifices, of popularity-seeking, of the jesuitical bringing in of worldly management and cunning, which is so extensively paraded under the guise of promoting human welfare,—in reference, I say, to this whole system, he who adores the Saviour and receives His Gospel, as they are revealed in the Bible, may well imagine the Great Head of the Church addressing His members in words often applied by protestants to other anti-Christian devices—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The sentiment of his heart will be in unison with that of the dying patriarch—"O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

I feel thankful that, as far as my observation has extended, with the single exception of reading a portion of Scripture at one of the celebrations, but one of the clergy of the Church is named among those who took part in the performances of the week; and that is a gentleman of whom I think it may be safely said that his influence in the Church for either good or bad is but small. He was connected with a scene which, while it illustrates the attention paid at these anniversaries to the apostolic rule of doing all things decently and in order, must have been very trying to the humility, modesty, and courtesy, which are such essential traits in an evangelical character. It is thus described in the New-York Evening Express:—

"Mr. Frederick Immanuel Neuhaus, late of the Free Church of Scotland's Jewish Mission at Pesth and Constantinople, and now of Philadelphia, was next introduced as the mover of the following resolution:

"Resolved, That while the duty of the Church of God in this matter does not depend on the measure of increase which God may be pleased to give, the history of Jewish missions from the beginning is full of cheering evidence that the Gospel is the power of God unto the salvation of the Jew."

"Mr. Neuhaus then proceeded to read a portion of an address prepared for the occasion, but when he had advanced some way there were symptoms of impatience on the part of several in the auditory who were desirous of listening to the Rev. Dr. Tyng. At last one of them arose and stated so, very pithily addressing Dr. Milledoler, the President of the Society and of the meeting, as "Mr. Moderator;" whereupon, the Rev. Mr. Lillie, the Secretary, of the Society, arose, and made a brief but very spirited address in behalf of Mr. Neuhaus, whom he highly eulogized for his devoted services, and with so much effect, that when he sat down there was a general outburst of applause. Mr. Neuhaus, however, declined resuming his address, and sat down.

"The resolution he had offered was then put and carried.

"The Rev. Stephen H. Tyng, D. D., of this city, on being introduced by the chair, then came forward," &c. &c. &c.

Mr. Editor: I am not favorable to theatrical performances. I believe that, as they actually exist, they are decidedly injurious to the cause of religion and morals. And so I think of the somewhat kindred exhibitions and performances of this far-famed *Anniversary Week*. And because the latter profess to be connected with the Gospel, and to have for their object man's individual and social welfare, in some of its most sacred and momentous connections, I can readily conceive that *their* mischiefs may be even greater than those of the former. Satan assumes no guise more dangerous to our poor fallen nature than when he "is transformed into an angel of light."* The history of religion, papal and protestant, is fraught with warnings of the efficiency he thus gains in promoting heresies and schisms, profaneness and impiety, deception and dishonesty, hypocrisy and self-delusion, and the worst corruptions of moral principle. F. A.

* 2 Corinthians xi. 14.

For the Churchman.

Mr. Editor,—Well, the *anniversary* week is over; the "Motley Groups" congregated to listen to the harangues of the good, the profane, the designing, and the deceived are gone once more to their quiet homes. What a picture to the contemplative mind! Here the claims of the Missionary are urged, who is to go forth and scatter the seed of good: there the want of a Society to dissemminate a form of the Scriptures that shall plant schism broad cast among the ignorant! Now, the Socialist, with his transcendental bombast, appeals for aid to *equalize* the world: then the vile blasphemers, male and female, brazen-fronted, shout for a repeal of the union, and urge abolition of slavery and God's worship, and the destruction of His temples and altars.

We assume to be a peculiarly Christian people, but certainly in no part of the world do Fanaticism and Bigotry run so riot as in the United States; and it is indeed sad to think that it should be so: but I must not speculate or theorize.

The whole amount of the week's work would appear to have resulted in little beyond the permission and opportunity given to some few *peculiarly* ambitious persons to play the orator. The good subjects were in the main judiciously managed, and we must all hope that—good being intended—good may result: I care not the medium if correctly managed, and such the issue. That the Schismatic Society is in debt, I rejoice! it is an omen of better feeling and correct judgment! Recent accounts from France tend to give hope that *Socialism*, even with the most uninformed, is tumbling down from its assumed pedestal: so may every doctrine fall away, that would exalt the designing at the expense of the confiding, and place rank and foul licentiousness where virtue once stood, and claimed our respect. To the other, males and females, self-respect keeps us from all but a passing allusion: it is but charity to assume that such beings as Wendell Phillips, Lucretia Mott, &c., are "crazy," their compeers are mere demagogues of the most contemptible class.

It is gratifying to think and see that the Church is not mixed up in these follies! Where there is good to effect, her members are prompt to do without clamor; where there is evil to combat, her children are ever ready to "fight the good fight!" May it be ever thus: that, energetic in good, she may ever prove slow in the exhibition of aught that can offend the sense of right or propriety.

Your obd't serv't.,

Viator.

For the Churchman.

LIBRARY OF THE FATHERS.

Dear Mr. Editor,—Why will not some of our publishers *re-issue* the English Translations from the writings of the Fathers—or at least, *St. Chrysostom on St. Paul's Epistles, St. Athanasius against the Arians, St. Cyril's Catechetical Lectures*, and the volume of *Select Treatises from St. Augustine*, lately out? There could be no doubt of the sale of such books I think, even in all denominations, if they were in the form of a Library, or Series, uniform, and at moderate prices. A vast amount of learning has been bestowed in editing and collecting these works; and they might be brought within much smaller compass than they occupy in the beautiful English editions without inconvenience to the reader.

The English copies come so high (on an average $3, a volume), that but few can obtain them—though to my knowledge quite a large number have been imported even at that.

What an *enriching* of our Theological Literature would they be, which is now positively barren of *anything* that a Churchman craves.

Demand should create supply, and we know supply in such things is not slow in *increasing* demand.

Please urge this on some enterprising publisher, and oblige many clergymen in The Country.

THE CHURCHMAN.

New-York, Saturday, May 27, 1848.

We insert the following communication, not only from the wish to accord to all, as far as possible, the privilege of speaking in their own defence, and to convince the writer and others who sympathize with him, that we have no unkind feelings towards them, but also because we deem it important that they who oppose the *Society* of "Odd-fellows," should perfectly understand the feelings and views of its members and advocates. It was not our intention, nor do we believe that it was the intention of our former correspondent, to cast ridicule on the Society, by the term "*mutual insurance*," but merely to illustrate a principle, as we deemed it, of the Society's constitution. We beg to say, once for all, that we have not only the kindest feelings towards the members of the Society, but a hearty admiration of their objects, and of the benevolent and philanthropic intentions with which they are prosecuted. All this, however, is entirely consistent with a painful apprehension, and even with a clear opinion, that the Society itself may come, in sundry points, in collision with the Church; create conflicting obligations, and diminish and turn away from the Church the holy current of sympathies and charities, which every one of her members is under the most *solemn vows* to God to swell, to the extent of his abilities and opportunities, by the contributions of private beneficence. If the Church fails in her duty to the poor, the sick and afflicted, why do not *you*, who charge her with the deficiency, do *all you can* to wipe off the stigma, bring all *your* gifts and lay them on the altar of God, and give all *your* time to the visitation of the poor, the sick and the afflicted under the direction of her pastors, and in furtherance of their labors? Works like these, done in the Church, have all the marks of good works; they flow from a good beginning, which is faith in Christ, proceed by a good rule, the institution of Christ, and tend to a good end, the glory of God, the God of Christians, and Father of our Lord Jesus Christ. We know, therefore, that they are essentially good, works of true mercy and charity, blessed in their origin, their tendency, and their end. They are begun, continued, and ended, in God; and it is not so much we who do them, as the Holy Spirit, who inspires the motive, prescribes the rule, and directs the end. These, we suppose, are plain Christian axioms; and equally certain is it, that it is neither a good intention alone, nor a good result alone but the union of the two, which is necessary to constitute a good deed. Whether labors of philanthopy, on the part of individual Churchmen, in the Society of "Odd-Fellows," be or be not a diversion of their energies from the Church, and an impulse in a different direction, and whether they be or be not begun, continued, and ended, in God, are questions which we would willingly see discussed, and which surely may be discussed, without ridicule on the one hand, or gratuitous irritation on the other.

In connexion with these remarks, and with the communication which they are designed to introduce, we commend to the reader's attention, the following from the Banner of the Cross; which opens also a new question.

We fully agree with the remarks of the esteemed correspondent, whose desire has anticipated our own intention of republishing the article from the New York Churchman. It is a sad proof of the Church's deficiency in practical charity, that such institutions are needed. Surely the bond of Christian brotherhood in the Church of Christ, whose members are all parts of "one body," should be a nearer and dearer tie, than any man's device! Yet we must own, that *practically* it is not. And those who fail to make the Church such a fellowship, are chargeable with all the evil resulting from such inventions. We have never been exposed to the difficulty of which "Ecclesia" complains; yet we have heard more than one of our city Clergy make the same complaints. Our duty is plain. If the dead are to be buried, as *Christians*, it is *our* office to perform the service. If their friends wish them to be interred as "*Odd-Fellows*," let *them* "bury their dead."

For the Banner of the Cross.

THE CHURCH AND ODD-FELLOWSHIP.

Mr. Editor:

You would oblige me by inserting also in the Banner, the annexed communication, which appeared in the Churchman of last week; with the introductory remarks of the editor. It is on a subject to which I have long thought that the serious attention of Churchmen should be directed. Like the writer of the article, "I am a parish priest, and several of my worthy people are Odd-Fellows;" which has often brought me to take a decided stand against the society, as "going out of its place," in a way that he does not refer to. I allude to the burial of their deceased members. They have a prescribed service of their own, which it is their usual custom to *append* to the religious services which may have been previously used. Against this I have uniformly protested, on principle; nor do I see how any clergyman can allow the sacred office which the Church has appointed for such solemn occasions, to be mixed up with language and prayers which *may* be sometimes highly exceptionable. I have always refused to officiate, unless with the express understanding that the Church service, *and none other*, was to be used; nor have I ever met with any difficulty. In every instance in which I have been called to act, a decided preference has been given to the one only office which the Church permits. Ecclesia.

To the Editor of the Churchman.

Reverend Sir: Perceiving that, in your leading article in last week's paper, you have taken ground against Odd Fellowship, as an Odd Fellow, as well as a Churchman, I feel that it calls for some reply. The article commences by sounding a note of alarm—no less than "*Caution to Churchmen!*" and, although it consists, principally, of a communication from some one who calls himself a Pastor, with alleged extracts from official documents, taken from a *dissenting* newspaper; yet, as there is appended to it matter of your own, and you have freely endorsed the remainder, we have a right to take the whole as editorial. The trivolous attempt to cast ridicule upon Odd Fellowship, or the would-be witticism, by styling the institution "*an insurance company*," is unworthy of any notice; but the first assertion, viz: "that those communicants who have become *what is called* Odd Fellows, *generally* explain their adhesion as simply an interest in a society for mutual insurance," requires some reply. No member of the Order of Odd Fellows, *acquainted with its principles*, could have ever given this as a reason for being a member: in this society, as well as others, some few obtain admittance, merely for the sake of what they gain from the Lodge by the way of benefits, and for such, the slightest cause is sufficient to claim pecuniary aid. These members, beyond this, feel no interest in the Order; seldom, if ever, attain higher than the initiatory degree; never attend the meetings of the Lodge, and are thus almost entirely ignorant of the great principles and truths of the Order. And it is impossible to guard against the admittance of such, unless the secret thoughts of these candidates for admission could be divined; but it is very gratifying to know that comparatively very few persons of this stamp belong to the Order. Yet there are some, and it must have been from such that your information was obtained. Had you made inquiry from a brother versed in the principles and precepts of the institution, he would have told you that Odd Fellowship was designed to ameliorate the condition of man—that it inculcated universal philanthropy—that its members were taught to love each other as themselves—that it called into life and action the best and purest feelings of our nature: that, in our intercourse with each other and the world generally, strict honor and probity should govern us—that the tenor and course of our lives should be pure and without reproach—and, if a Churchman, and more especially a communicant, he would have told you that Odd Fellowship, in very deed, carried into effect what the Church teaches daily and weekly through her ministry; but, resting content with the mere teaching, utterly neglects the practice. For, permit me, Reverend Sir, to ask if, on any occasion, when you are giving the usual notices from the Chancel, you should mention that some individual of your congregation was sick, how many of his brethren (for the Church *teaches* us that we are all brothers) then and there listening to you, would deem it a solemn and imperative duty to visit their sick brother, the more particularly if he moved in the lowliest rank of society, and was a denizen of an attic, no matter how virtuous, how much of a Christian he might be? I will venture to say, not one beyond yourself. Again, do there not exist in your congregation artful and invidious distinctions, based not upon probity of character, a virtuous and holy life, but upon the amount of wealth possessed by each one? These remarks will apply to every congregation in the length and breadth of our land. Odd Fellowship recognizes no such distinctions in society, and the humblest and poorest individual is visited and cared for, equally as much as if possessed of unbounded wealth. No invidious distinction can exist in a congregation of Odd Fellows. All are equal, and have the same rights and privileges—the poor as well as the rich—and all are regarded the same. With the classifications and divisions of society, it holds no fellowship; political or sectarian feelings are not permitted to engender themselves there, and, of course Odd Fellowship does not interfere with the religious views and opinions of its various members. It does not, in any way or manner, "assume the office of teacher and interpreter of God's holy word;" it does not pervert Gospel truth," nor are "its members sent to heaven, simply by virtue of their fidelity to the principles of the Order;" nor is "Heaven represented as a Grand Lodge;" or "our blessed Lord and Saviour addressed in a blasphemous jargon." The funeral service of the Order consists of a brief address; and if no minister attends the funeral of a departed brother, the body is consigned to its last resting-place with an appropriate prayer by the Chaplain of the Lodge, which is principally taken from our Book of Common Prayer. Within my own knowledge, the Order of Odd Fellows counts among its numbers many sound Churchmen, and many eminent presbyters of the Church, who, evidently, ere this, would have discovered whether there was anything in the institution which would compel them to refuse fellowship with (in the language of your article) "*such an insurance company*:" and with the high regard I have for yourself, as a distinguished divine and sound Churchman, I, for one, would feel much gratified, in learning that you had become an Odd Fellow.

S.

P. S. Since the above was in tpye, we have received the two following communications.

ODD FELLOWSHIP.

To the Editor of the Churchman:

Rev'd Sir:—Your intimation that you should throw the onus of the controversy on this subject on your correspondents, must be my excuse for troubling you with this. Endorsing as I do in toto, the views and sentiments of "Pastor," it was my intention to have offered a somewhat lengthy reply to his questions, "Can Churchmen who may be Odd Fellows consistently submit to such things? Have they no redress?" But a correspondent in your last No. by his attempt to defend Odd Fellowship, has made me alter this intention, I will therefore briefly say to Pastor's 1st inquiry "Can Churchmen &c." No! they cannot consistently do so. To his 2d, "Have they no redress"—Yes! they can, (and if consistent will) leave the Order.

However ill-calculated your correspondents views and arguments are to sustain your assertions in his favor, of "an enlightened attachment to the Church," I will endeavor to believe him possessed of such attachment, but I cannot forbear expressing a hope that he has proved that attachments in other and better ways than in endeavoring to conceal or to defend the infidel tendencies of Odd Fellowship. It is not my intention to contrast individual acts or actors. I leave to your correspondent the unenviable task of contrasting the Church with a human institution—whose bold boast it is that unity and benevolence are to be promoted and sustained, not by an adherence to all truth—but by the amalgamation of all error.

I envy not your correspondent any gratification he may derive from contrasting Odd Fellows with "Bishops or Clergy." I leave him to decide for himself, "Who would suffer most at such a tilt:" he evidently has his own opinion on this point, and of course will not deny to me the right of mine, however widely it may differ from his own.

With Odd Fellowship as a mutual benefit society, I war not—the Churchman who does not deplore the causes which have made such societies a necessary appendage to the age we live in, must be but ill-acquainted with the history of the past. But to the society, as an instrument for the promulgation of infidelity, I do avow myself an enemy, and do assert that its principles are opposed to, are "inconsistent with our duty to the Church;" and if your correspondent Quixotically "Deem it his duty in self defence, to meet," to deny my assertions, I stand prepared to defend them. As a professed infidel, I once defended the principles of Odd-fellowship, as a Churchman, I hold it to be my duty to oppose them, and shall not shrink from the responsibility.

In conclusion, were it my intention (which it is not at present), I might easily show that the incident alluded to by Pastor, is one that might occur at any time. As to the "blasphemous jargon" as Pastor rightly calls it, applied to the Great Creator of the Universe (*as it cannot consistently with the rules of the Order be applied to our Divine Redeemer), it may be taken as a specimen of the reverence Odd Fellowship accords to God.

I speak deliberately and from experience when I say that the principles of the society have not—cannot have any claim to the respect, or, as your correspondent expresses it, the "love" of any consistent churchman.

Respectfully, yours,

OBSERVER.

Watervliet, May 22.

* N. B. Any allusion whatever to our Divine Redeemer is really an infringement of the Rules of the Order: in some lodges it might—perhaps would be tolerated but in any—in fact in all—might be made a subject of reprehension.

For the Churchman.

I perceive that "Pastor's" communication with reference to Odd Fellowship, is answered by a clergyman—a sound Churchman, and more than all, a member of the "friendly Order." I also am a member—but not an acting one. And I assert that "Pastor's" *conjectures* are more than well founded. I have not the slightest disposition to attack "Odd Fellowship"—but I should have no fears as to the result, should an encounter take place, between it and the Church. No prophet will be needed to predict where victory would rest. No scandal can rest upon the Church or her great mission—it must fall upon those simply who do not perform their duties, and are disobedient and careless in regard to solemn vows. No, Sir—Odd Fellowship would have a fearful combatant in the Church—which has but little to dread from any attack of "the world, the flesh, or the devil," let them come in what shape they may. I repeat it "Pastor" is *right*. There is no human association so well calculated as "Odd Fellowship" to lure away the members of the Church from religious ordinances and duties, and to make infidels of them. I know one instance where a Christian, and a communicant, gave up communion and the Church for "Odd Fellowship"—ay, Sir, he denied the Lord who bought him by His own precious blood. We should not *smile* because *danger* may not be seen. In all the ceremonies, the name of our Lord Jesus Christ, with a recognition of his essential character, is not mentioned but *once*, and that in the *public* services for burial. And whether your last correspondent is correct in his views or not, as to the laws of the G. L. U. S., I *know* that such prayers have been offered, and are still offered, week after week—except when some conscientious clergyman *will* name the name of Christ. Look at the *Constitution*, and then tell me if that adorable name is seen or recognized? No, the Saviour of the world is politely bowed out of doors. It is not a Christian society, except by courtesy; for Jew, Greek, Persian, Arabian, Laplander, Indian, all meet together in one band, on the broad platform of common brotherhood. Does the Odd Fellow brother *deny* it? I have no wish to attack—I merely add my *experience* to "Pastor's" *conjectures*, and declare him to be *right*, as I could fully prove, were it necessary. Let any one peruse the *Golden Rule*, the ablest paper of the Order, and then judge of the *ultimate* tendencies of this Order. One would think Churchmen had had a sufficiency of humbuggery (excuse the word) to last for some time. And let me add one caution to the clergy—their joining these associations is hailed by the members with delight, as it makes us bow before the world—but in the end it injures, if it does not ruin their influence and *usefulness* in the sacred office. No minister of the Church is thought the more of, for being a Mason, or an Odd Fellow, and I hope never to hear of another becoming a member of either—both being alike.

An Humble Layman.

We lately gave a passage from The Christian Remembrancer in review of Bryant; and as it may be interesting to our readers to have the judgment of the same critic, respecting another popular American poet, we quote the following:

Mr. Willis's handsomely printed and decorated volume opens with a series of Scripture sketches, which made his early fame. The subjects he chooses involve occasions for the delineation of sublime zeal, heroism, and devotion—they ought not to have been attempted with any other view; but in this writer's hands they are, one and all, only shallow excuses for an elaborate portrait of each character in the scene. When this is done, he has seldom anything more to say; but his task has already occupied so much space and time, that he may well be blind to the real fact, that as yet he has not begun his subject. Facility at description indeed—the kind of feeling of having *something* to say, is very apt to delude its possessor into ignorance that, after all, he has not the *right* thing to say. One notable instance of this delusion may be seen in his 'Rizpah.'

Warmly impressed by the words of Scripture, he believes himself to see beyond that simple narrative into her very heart. The impression is not as yet certainly very distinct, but words will help him on; his present glow will develop into inspiration by the time he wants it. *One* thing he can do—her two sons were probably beautiful, and his forte lies in describing beauty; the beginning is safe and easy. We extract his picture of the younger son, as a good example of this author's style:—

"As he spoke, a step,
Light as an antelope's, the threshold press'd,
And, like a beam of light, into the room
Enter'd Mephibosheth. With bird of heaven
Or creature of the wild—what flower of earth—
Was like this fairest of the sons of Saul!
The violet's cup was harsh to his blue eye.
Less agile was the fierce barb's fiery step.
His voice drew hearts to him. His smile was like
The incarnation of some blessed dream—
Its joyousness so sunn'd the gazer's eye!
Fair were his locks. His snowy teeth divided,
A bow of Love drawn with a scarlet thread.
His cheek was like the moist heart of the rose;
And, but for nostrils of that breathing fire
That turns the lion back, and limbs as lithe
As in the velvet muscle of the pard,
Mephibosheth had been too fair for man.
As if he were a vision that would fade,
Rizpah gazed on him. Never, to her eye,
Grew his bright form familiar; but, like stars,
That seem'd each night new lit in a new heaven,
He was each morn's sweet gift to her. She loved
Her firstborn, as a mother loves her child,
Tenderly, fondly. But for him—the last—
What had she done for heaven to be his mother!"
Willis, p. 71.

Then follows a digression on mother's love; after which Mephibosheth presents his mother with a cake of meal, for which he had sold his Lybian barb, and bids her

"Fear not, my mother,
Thy sons will be Elijah's ravens to thee."

With which anachronism the poem comes to an abrupt conclusion; the words 'unfinished' in Roman capitals, leaving us to understand that our poet broke down. He had, in fact, started on a most ambitious subject, a mother's intense, unfathomable love for her children, and the other untold motives for her self-devotion, with literally no other materials for his work than an idea of the sons' personal beauty. All can admire Rizpah's constancy, but to realize it does need a poet's imagination. In those long weeks of watching by day and by night, surrounded by her mouldering dead, slain by God's righteous judgment, what thoughts must have been her's—what bitter memories—what weariness—what fortitude—what resignation—what natural fears and shudderings—what anguish—what terrible imaginations! What a void must life, once so proud and prosperous, have then presented to her! how awful must she have been to those who beheld her watching—the wild beasts fleeing before her, scared by the majesty of her desperation rather than by that flaming torch she waves against them! We do not wonder that Mr. Willis gave up the hope to portray all, and far more than this; but we do wonder that he should raise the expectation of his readers, who look for nothing short of it, only to tell them of the beauty of her sons. Rizpah needed no graces of person in her children, to sacrifice more than life for their sake, and for the memory of their kingly father.

In 'Jairus's daughter,' our author descends to still greater minuteness of detail; not only what we are supposed to *see* is given—'the blood still rosy in the tapering nails'—'the line of pearl through her parted lips'—'the nostrils spiritually thin'—but even the '*small round ears*' hid by her unbound hair;—the effect of the whole in the desire to produce a pretty effect, being so much more sleep than death, that the wonder of the miracle is lost. So grand an occasion for expatiating on female beauty, as Jephtha's daughter presents, of course is not lost; but here again the effect is spoiled of a graceful picture, by an allusion, of all people, to Praxiteles; 'a shape Praxiteles might worship.' He has indeed throughout no idea of the spiritual and ideal in beauty, it is all form; and thus is not only without moral, but without that effect it is alone worthy the efforts of poetry to produce. These points, however, degenerate into mere matters of taste, compared to others where this writer does not scruple to step in with his descriptive pen. In the miracles, which are the frequent subject of his choice for these sketches, our Lord himself, as the Divine actor in the scene, is of necessity introduced. There is no point in which a commonly reverent mind is more sensitive, than any departure from the Christian *type* of that sacred Form. We feel that words must but faintly approach so awful a subject; painting has the prescriptive right alone (we almost unwillingly admit a like privilege to the sister art) to portray it to us. The rudest performance that faithfully gives that type we can tolerate, but we shrink from any new idea—any attempt at originality, even in the noblest genius. He must fill us with awe and love, but leave, so to say, no trace of himself in his work; we must recognise our own impressions, or we start back alarmed and repelled. Every other figure on the canvass is the painter's own, but in that One he must strive only to give back each man's idea—sublimated and refined by highest art. Art can achieve this, while words never attempt more than reverently to touch upon this theme without wounding. But the passion for description will not bend before such instincts; and Mr. Willis, on several occasions, ventures on this forbidden ground; with no intentional irreverence, but with a presumption and insensibility which we will not give our readers the pain of proving by quotation—(see pages 15, 18, 24, 56, &c., in the large edition of his works.) As an example, however, of the heedlessness with which such a subject is approached, we will give one line:—

"And as Jesus' voice
With its *bewildering* sweetness—"

What an epithet for that Voice—the true Guide—which His sheep shall hear! the Voice which shall direct them in the right way to the one fold!

The Caledonia brought us our usual English files.

The Enthronization of the Archbishop of Canterbury, took place on Friday, April 28; the Archbishop being present in *person*, and not appearing by proxy as has been the usual mode for the last hundred and thirty years. The ceremony took place in the Choir of the Cathedral. After the first lesson, His Grace was conducted from his seat at the north side of the Altar, by the Archdeacon of Canterbury, the Dean and sub Dean of the Cathedral, to the throne, in the centre of the Choir, on the south side, where he was formally installed as *Diocesan*. At the close of morning service, he was conducted, by the Dean and sub Dean of the Cathedral, to the ancient and patriarchal Marble Chair, placed in front of the Altar, where he was installed as *Metropolitan*. He was then conducted to the Dean's seat, where another form of installation was used. The grand Te Deum of Mendelssohn was then sung, and after an appropriate prayer said by the Archdeacon, the Archbishop closed the service, by pronouncing the Benediction. Subsequently, in the Chapter House, having been placed by the Archdeacon in the Chief seat, His Grace took the customary oath, and received from the Clergy of the Cathedral their promise of Canonical obedience.

A detailed account of this ceremony will be found in another column.

The next day, Saturday, the Parochial Clergy of the Deanery of Canterbury, had an interview with the Archbishop, at which an address was read by the Rural Dean, Rev. W. J. Chesshyre, to which His Grace replied. After attending Divine Service at the Cathedral, he paid a visit of inspection to the new Missionary College, accompanied by a large body of the Clergy. The Archbishop has appointed Thursday, June 29th, for the day on which to consecrate the Chapel, and to open the College.

On Sunday, the Archbishop preached at the Cathedral, from Colossians, 3: 1, 2, 3.

The Installation of Bishop Hampden took place on Thursday, April 27, at Heretord, under extraordinary circumstances, much in keeping with the whole proceeding. The Mandate of the Archbishop to instal was sent to the Bishop's Secretary, and by him given, not to the Chapter Clerk, the Registrar of the Dean and Chapter, as it ought to have been in the first instance, but to the Canon in Residence, (Musgrave, Nephew to the late Bishop), who neither gave it to the Dean nor showed it to him; but having intimated by letter that he had it, called together the Prebendaries, and irregularly issued a citation to the General Chapter. At the meeting which was held in the Lady Chapel, on the 27th, when the mandate to instal was read, the Chapter Clerk presented a protest from the Dean, which the assembled Canons declined to receive, and ordered not to be read; and proceeded to the usual ceremony of induction, and installation. The Protest of the Dean shall be given next week.

The Bishop of Exeter has printed his Letters to the Rev. Mr. Gorham, on which Mr. G. has founded his complaints, together with the Lord Chancellor's Letter to the Bishop and his reply; and then adds the following remarks.

"I have thus laid before you, and the world, all that I can here state respecting the alleged grievances of Mr. Gorham. That I have found it necessary to do this, not for my own sake only, but for the sake of inestimably higher interests than mine, which are assailed through me, is a melancholy intsance of the unhappy spirit of the times in which we live. No tale is now so readily believed, or so assiduously propagated, as one which may cast obloquy on a Bishop; especially if, at the same time, it tends to bring the little of discipline which yet remains in the Church into odium or contempt.

In the present instance, we see even a Clergyman, one who had solemnly vowed, at his Ordination, and as a *condition* of his Ordination, that "he would reverently obey his Ordinary, unto whom is committed the charge and government over him; following with a glad mind and will his Godly admonitions, and submitting himself to his Godly judgments,"—we have seen one who had thus vowed, and who had moreover been reminded of his vow, fly to the columns of a newspaper, assail his Bishop in a tone which I will not characterize, and appeal, not only to his and my Metropolitan (as he has a just right to do) in a matter subject to the final judgment of that superior, but also to every reader of every journal, be it decent or scurrilous, in matters left by the Laws of the Church solely to the decision of his Bishop. These things, and such as these, are our trial, appointed to us, we may be sure, for wise and good ends. May we so pass through it, as shall be well pleasing to our Lord and Head!

In conclusion, let me add, that, looking back on more than seventeen years, during which I have been permitted to be your Bishop, while I have rarely had reason to lament any want of kindness and respect, on the part of any of my Clergy—never before of such an instance as Mr. Gorham's—I at the same time hope, that I may with confidence appeal to your experience of me, whether it be likely, that in my conduct towards any of you, I should show myself imperious, unkind, jealous of offence, eager to lay hold of involuntary or light delinquency;—above all, forgetful of what is due to those, whom I am bound to regard as my equals—many as my superiors—in all respects, excepting that which invests me, however unworthy, with authority over them in the Lord.

The Bishop of Llandaff, (Dr. Copleston) has refused to induct a Clergyman appointed by the Lord Chancellor to a vacant living in his Diocese, because he is not acquainted with the Welsh language.

The proposed new Test of Heresy has called forth strong expressions of disapprobation in many quarters. The Clergy of the Archdeaconry of Totnes, in the Diocese of Exeter, have agreed to an address to the Queen, and to their Diocesan, on the subject; the Clergy of the Archdeaconry of Barnstaple, have agreed to an Address to the Primate, and a Petition to Parliament; and the Clergy of Exeter have adopted a Petition to be at once presented to the House of Commons, and one to be laid before the Peers, should the proposed movement take place in the lower House.

The Rev. Dr. Bliss, formerly Fellow of St. John's College, and Registrar of the University, has been appointed Principal of St. Mary's Hall, Oxford, in the place of Bishop Hampden, resigned.

The Bill for the removal of Jewish Disabilities has passed the House of Commons by a majority of 61—the vote being 234 against 173. The measure has now to go up to the House of Lords, where its fate is uncertain.

The receipts of the Irish Church Education Society for the past year, were over Forty Thousand Pounds. The funds of this Institution are derived mostly from the Parochial Clergy. The above named sum is more than a *twelfth part* of their whole income. In making this record the Irish Ecclesiastical Journal says: "When the state of Ireland during the last two years is considered, and when it is remembered what the sufferings of the clergy actually were, and how their scanty means have been necessarily affected by the joint operation of the famine, and the poor-law, we think the simple fact here mentioned is one of the noblest testimonies to any body of men, which any record can present. Surrounded with hardships and difficulties unprecedented in any age or country, they have steadfastly maintained the principles which they conscientiously believe to be right, disregarding the extent of the sacrifice, or the nature of their privations." It is stated also, that fifteen hundred out of two thousand clergy in Ireland, had signed against the Government system of education.

Three Prelates have been returned for the National Assembly of France: the Archbishop of Paris, for Aveyron; the Bishop of Orleans for Lozerre; and the Bishop of Quimper for Furisterre. The Abbe De Lamennais, and the Protestant Minister, Coquerel, have been elected from Paris. The Abbe Lacordaire, comes in for Marseilles, with the eloquent Berryer.

The Pope has proclaimed himself Chief of the Italian League.

For the Churchman.

Mr. Editor,—I have sometimes heard, and occasionally seen it stated in print, that Martin Luther in the intensity of his devotion to *his* doctrine of justification by faith only, and seeing that the Epistle of St. James proved that it was not the doctrine of *the Gospel*, expressed disparaging views of that Epistle, and seemed inclined to strike it from the Bible. My reading, however, is not sufficiently extensive to furnish me with proof that this is really so. Can you, my dear Sir, add to my many obligations to your excellent paper, by enlightening me on this point? If I understand right, those who are making so much noise among us about the doctrine of justification by faith alone, mean thereby *Luther's* doctrine, and are very fond of calling it, *articulus stantis vel cadentis ecclesiæ*; as if there could be no Gospel without it, and every one is a traitor to the Gospel who does not glorify it. But if it is out of harmony with an inspired book, is not the treachery to the Gospel with *it*? Are not they anti-Christian who maintain it? Is not that Church truly a *cadens ecclesia* which enforces it? G. A.

One offensive expression occurs in the following passage taken from Luther's preface to the German New Testament, printed in 1522: "St. John's Gospel, and his first Epistle, the Epistles of St. Paul, especially those to the Romans, Galatians, Ephesians, and St. Peter's first epistle, these are the books which set Christ before you, and teach you everything necessary and salutary for you to know, even though you were never to hear—or see any other book or doctrine. Therefore, the Epistle of St. James is quite an epistle of straw by the side of them; for it has no true evangelical character." This passage was omitted in the editions of the Preface subsequent to 1524. In the special preface, however, to the Epistles of St. James and Jude, as printed in the later, as well as the first editions, Luther assigns his reasons for rejecting the epistle as an inspired or apostolical production. The first is, "because, directly contrary to St. Paul and to all the rest of the Scripture, it ascribes righteousness to works." The second, "because, while he professes to be teaching christian people, he never once thinks, in all the length of that, his instruction, of the Passion, the Resurrection or the spirit of Christ." The third runs thus: "But this James does nothing more than insist on the law and its works, and rings the charges upon them to such excess, that it gives me the impression he must have been some good pious man, who had got hold of some sentences from the disciples of the Apostles, and so put them on paper. Or it may have been perhaps written from his preaching by some one else. He calls the law a 'law of liberty, while St. Paul on the contrary calls it a 'law of bondage,' of 'wrath,' of 'death,' and of 'sin.'" In the fourth, "its spuriousness appears plainly" from its quoting passages of St. Peter and Paul, whom Luther supposes to have written their Epistles after the death of the reputed author of the Epistle. And, in fine, Luther concludes: "upon the whole, he [the writer of the Epistle] undertakes to put down all those who trusted to faith without works, and he is unequal to his task: he seeks to effect, by inculcation of the law, that which the apostles effect by incentives to love. For these reasons I cannot place him among the genuine canonical books: still neither do I gainsay any man to place and value this book as he may list: for otherwise there are in it many good sentences."

In the edition of 1522, the same in which the author pronounced the epistle 'an epistle of straw:' the last paragraph stood thus:

"Upon the whole he undertakes to put down those who trusted to faith only without works, and he is in spirit, understanding and language, unequal to to his task. He wrests Scripture, and what is more, contradicts Paul and all the Scripture, seeking to effect by inculcation of the law, that which the apostles effect by incentives to love. For these reasons I will not have him in my Bible in the list of the true canonical books; still neither do I gainsay any man to place and value this book as he may list: for otherwise there are in it many good sentences. One man by *himself* is nobody in worldly matters; how then shall *this* writer, who is but one and alone, dare contradict Paul and all the other Scriptures?"

See the article on Luther in the Christian Remembrancer for January; the best, by the way, that we ever remember to have read on any subject in a Magazine.

We are pleased to perceive that the celebration of the festival of the Ascension by the full service of the Church, including the Holy Communion, is to be continued in Trinity Church. The Sermon, we understand, will be preached by the Rev. Dr. Higbee. The music, of course, will be under the direction of Dr. Hodges. The Boys of Trinity School will attend.

The omission of a couple of words in the paragraph in our last, relative to Dr. Pusey's Preface, rendered the sense obscure. The *doctrine*, to which the Doctor refers, is that of the union of the Christian with Christ—our incorporation into him.

New Publications.

The Power of the Pulpit: by Gardiner Spring, D. D.

In our notice of this volume, last week, we spoke of its general scope and aim; and referred to the relative position which the Pulpit occupies in the Catholic and Puritan systems. There is another point which deserves attention. Dr. Spring devotes one Chapter of his work, to the consideration of the Divine Authority of the Christian Ministry. "No private Christian is authorized" says the Dr. "to utter the truths of the Gospel, *in God's name, and as his commissioned ambassador*." * * * "The legitimate occupants of the pulpit, claim this as their prerogative; they are appointed by God himself to this responsible service. God has invested them with this high office, and they have ever claimed and exercised it, in every age of the world."* * * * "The (Apostolic) commission, therefore, is perpetual; the legitimate ministry of every age act under its authority, and have a right to the promise. Their appointment is not, indeed, by an audible voice from Heaven; nor is it conferred by miraculous powers. But though the commission is but a recorded one, and the age of miracles is past; yet is the Christian ministry as truly of divine appointment, as was that of the Seventy, or the eleven Apostles."† These statements are made with great clearness and strength. But how is this appointment made? This question the Dr. starts, but does not answer. He confesses that he is not a convert to the doctrine of unbroken succession; affirms his belief in the doctrine of ministerial parity; glories in being no exclusionist; and winds up with the assertion, "that every man who possesses the necessary qualifications, and is approved and set apart to the office by the expressed judgment of *the Church*, acting either in her own capacity, or by her official representatives, a Presbytery, or an Ecclesiastical Council, or a single Bishop, is a divinely commissioned minister of Christ."‡ But what are the *necessary qualifications*? And what is *the Church*? The Dr. does not tell us, unless it be when he says: "Every denomination of Christians regards its *own ministry*, as divinely commissioned:" i. e. we suppose, every denomination, is *the Church*, and the necessary qualifications for the ministry consist in one's being taken to be a preacher by some one of the denominations! Admirable logic!

In the course of his disquisition the Dr. takes occasion to give the Prelatists a rub, and to express in a note,§ his "amusement and edification," at the appearance of such a work as "Hawkstone," in this nineteenth century. In his judgment it is a very "artful" book, whose object is "to assert the claims of the most arrogant and exclusive Episcopacy," whose "Author creeps upon it by cautious and gradual steps, as a *tiger* advances to his prey, without giving alarm." But not only is the Author a tiger: he is also a "circumambulating *wolf*," who by and by "shows his head over the wall around which, with cautious steps, he had so long manœuvered;" nor only so; if he "has not turned out a *Jesuit*," the Dr 'will confess himself mistaken.' The Book itself "is the illegitimate child of Papacy, and ashamed of its parentage;" and is "such a series of miserable misrepresentations, prejudice and heated zeal in the cause of Puseyism," as "is rarely to be met with." But happily for the Dr., the editor "has overshot the mark." He only "blusters and talks stout." He "does not prove anything;" and he consoles himself with the reflection that "Episcopacy is a dragon with firey horns, and *cauda retorta*, but it has no more foundation in the word of God than Poole's dragon had in the air." Really Hawkstone must be a *terrible* book.

The Dr. then tells us, "with my Episcopalian brethren I have never had any controversy!" Perhaps he remembers Dr. Miller, and Dr. Mason, and Dr. Potts, who were not so prudent and sagacious, as is the Pastor of the Brick Meeting; and does not care to go down to posterity with a similar record of mortifying defeat. "What" he asks "have Episcopalians ever gained by this conflict?" As if the whole course of events for the last fifty years in this country has not shown the Church to be deepening and extending her roots, and gaining, day by day, vigor and beauty at the expense of the Sects. What have we gained by this conflict? By the favor of Heaven, under such champions as Seabury, and Bowden, and Hobart, we have been led on to victory. Multitudes have been reclaimed from

* P. 125-6. † P. 129-30. ‡ P. 134-5. § P. 131.

the crooked paths of heresy and schism, and led to embrace "the fiath once delivered to the saints." The ranks of our Laity, Deacons, Priests, and even Bishops, have been replenished and augmented from the choicest of the sons of our adversaries. So that we may well retort the question, What have we not gained? It may be that the Dr. intends trying his hand in the contest. "We have no desire," he says, "to prolong" the discussion, "yet we must act on the defensive." Be it so. We shall not quail to see him couching his spear. If he can prove his position that "Episcopacy has no foundation to rest upon; and that its claims, when brought to the test of history, or the divine records, must utterly fail,"‖ he will accomplish what the most learned and acute and able of his brethren have been wholly powerless to effect. Notwithstanding his confident assertion, we shall take leave to hold and proclaim, that Episcopacy has a foundation whereon to rest, even the foundation of Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone; and to appeal fearlessly to Holy Scripture, and ancient Authors, to bear us out in our declaration.

‖ P, 134.

KAIMES'S ELEMENTS OF CRITICISM: 300 pp. 12mo. New Edition. Samuel Raynor, 76 Bowery.

This is an abridgment, by Mr. Frost of the standard and formerly much-admired treatise of Lord Kaimes. We say, formerly; for although the book is one containing many just principles, and a good deal of discriminating discussion, acute remarks, and apposite illustrations, it is, notwithstanding, the representative of a past school (the Anglo-Gallic) of criticism. A scholastic affinity has always existed between the Scotch and French: formerly, in a political point of view (when the crowns were united, and long before, and after, when strong predilections were cherished in Scotland towards France, as the natural enemy of England, whom they both feared and hated); but within a century, on literary grounds and for æsthetic reasons. A coldness of imagination, a formal frigidity, a love of system and regularity, in works of art and literature, characterize, or rather did, during the eighteenth century, distinguish, the bards, critics and philosophers of both countries. Lord Kaimes is a Scotch disciple of Boileau, Borny, Behours, &c., and hence rejects much that those trained pedants, who would make an Epic after mechanical rules imposed upon their followers to avoid. The untutored and rustic beauty of pastoral poetry, romantic description and sentiment, simple pathos, all the untaught and unteachable impulses of genius, subtle humor, glancing wit and fervid enthusiasm, are dismissed, as not done according to rule and measure. These critics remind us of the old Austrian general who found fault with Napoleon for gaining his battles, during his Italian campaigns, in his original manner. "Formerly," said the veteran Martinet, "we marched and countermarched, and then went into winter quarters for the season: whereas now, this fellow is nowhere to be relied upon; he is here and there, and least of all where you expect him." These may not be the express terms, but they convey the meaning of the speaker. He could not understand why or how a battle could be fought or gained, save in the way he had been instructed in his youth.

So these critics (mere censors, not generous judges) could not comprehend the wayward notions and vagaries of the mind of genius; a law to itself—but decried all they could not appreciate or understand. Of this class of judges, Lord Kaimes is undoubtedly the ablest and most comprehensive. He can still be read with profit, in the commencement of a course of criticism; and, as an elementary writer, is useful. For he is generally accurate, although almost as invariably cold and formal. He is often sound and judicious, in the middle ground of criticism, when he does not venture to aspire to originality, or to treat of questions above his reach or beyond his grasp. His style is clear and pointed.

As a school-book the present abridgment is well adapted. A distinct analysis of each chapter, in the form of a Review, is appended; and the retrenchment. and alterations, made by a practical instructer, are worthy of his experience and skill in the art of tuitions.

Foreign Intelligence.

ENGLAND.—*Enthronisation of his Grace the Archbishop of Canterbury.*—Canterbury, Friday.—The election of his Grace, Dr. Bird Sumner, to be the Archbishop of Canterbury and Metropolitan of England, excited considerable interest in this ancient City, especially when it became known that his Grace was about to visit it in person for the purpose of enthronisation, such an event not having taken place for the last hundred and thirty years. The fact that this Cathedral City contains no palace for the residence of its Diocesan, operates rather unfortunately for the frequent visits of the Archbishop to his See; and in modern times a practice seems to have sprung up of allowing the imposing ceremony of enthronisation to be performed by proxy, the Dean representing the Metropolitan for the occasion.

The last Archbishop, who was personally enthroned, was Archbishop Wake, in the year 1716; all his successors, up to the present time, have contented themselves with the curtailed honor of a proxy service; and the circumstance that the present Archbishop has broken through a practice which has almost grown up into a rule, is hailed by the inhabitants as a pledge that his Grace means to become something more than the mere nominal Bishop and Pastor of their ancient metropolitan Cathedral, and that they may often expect his presence among them.

The ceremony of enthronisation having been fixed for this day, it was looked forward to with much interest, and a great influx of company from the neighborhood was expected. Unfortunately, the morning was wet and disagreeable, which prevented much of the animation that the City would otherwise have presented. There was no lack of visiters; about eight o'clock the carriages began to arrive, and from that hour till past nine, every sort of vehicle continued to arrive, although, from the rain which fell without intermission during the whole of the morning, the streets did not show that bustle and stir that might otherwise have been expected from such an influx of visiters.

The enthronisation took place in the choir of the Cathedral, admission to which was had by tickets issued by the Hon. Daniel Finch, the auditor. Upwards of 1,200 tickets were issued for the occasion, and we understand the applications, which were necessarily refused from want of room, amounted to at least as many more. The doors were thrown open about ten o'clock, and in a few minutes every available space in this magnificent area was crowded with parties anxious to witness the ceremony, while the passages and aisles were so crowded, that at one time it seemed doubtful whether room would be left for the procession. Nor was it the choir alone that was thus occupied. A considerable number of persons were placed between the light and elegant screen of tracery work that separates the high altar from the chapel of the Trinity; as many in a gallery above the celebrated screen that separates the choir from the nave, and even some of the windows in the great centre tower, immediately where it springs from the roof, were occupied with parties anxious to catch a glimpse of the imposing spectacle.

Among the dignitaries of the Church present, there were the Bishops of Rochester, Chichester, Norwich, Lincoln, Llandaff, Manchester, Ripon, Worcester, Madras, Antigua, Fredericton, &c.

Besides those more favored individuals who were thus accommodated in the choir, the nave of the Cathedral was occupied with a dense mass of the townspeople, who, though they could have no opportunity of witnessing the ceremony of the enthonisation, had at least a view of the procession, as it moved up from the Chapter-house. Here also were assembled the Mayor and Corporation of Canterbury, who had attended in their robes of office, to do honor to his Grace on the occasion, besides about three hundred of the Parochial Clergy in their gowns and bands, who afterwards formed part of the procession.

The doors of the choir were shut at half past ten o'clock, and by eleven the confusion, arising from such a vast crowd congregated in the precincts of the choir, having somewhat subsided, all eyes were directed towards the screen, in expectation of seeing the procession appear. The first intimation of its approach was made by the choristers chanting the three last psalms, the 148th, 149th, and 150th. These solemn sounds, at first heard gently floating through the "high embowed roof," and then swelling into a fuller tide, as the procession moved up the nave, had a singular effect, admirably disposing the minds of the most unthinking to sympathise with the solemnities of the day. At last, as the procession entered the choir, the organ lent its deep tones to the voices of the choristers, and pealed forth the grand "Hallelujah" chorus.

Previous to this the Dean and Chapter had met in the audit room of the Cathedral, where they met with his Grace, and where the mandate for the enthronisation was read. The members of the Chapter were, the Rev. Dr. Lyall, Dean; Rev. Dr. Spry, Vice-Dean; Rev. R. Moodie, sen.; and Rev. J. B. Boscawen; Rev. Dr. Russell, Rev. Dr. Dawson, Rev. Mr. Lockwood, Archdeacon Harrison, and the Rev. Lord C. Thynne, who, having signified their assent to the mandate produced, the procession was formed.

A band of the King's Scholars.
The Schoolmasters.
The Choristers.
The Lay Clerks.
The Minor Canons.
The Six Preachers.
The Auditor.
The Canon.
The Archdeacon.
The Archbishop,

supported on his left hand by Dr. Lyall and Dr. Spry, as Dean and Vice-Dean of the Cathedral, and on his right by the Bishop of Winchester (brother of the Archbishop) and the Bishop of Lichfield, as Dean and Sub-Dean of the province.

As this procession advanced up the nave, the Clergy, who had previously formed two lines through the area, fell in behind and entered the choir, when the gate of the screen was closed, and a considerable portion of those assembled in the nave, being thus debarred from any farther witnessing of the ceremony, retired. Many, however, remained to the end of the service. In the meantime, the choristers, King's scholars, &c., in their white robes, filed off into two lines, one on each side of the mid aisle, while the Archbishop was conducted to a seat placed for him on the north side of the high altar, where he spent some minutes in devotion; the Dean and Sub-Dean of the province, took the seats appropriated for them on the south side of the altar; the Dean and the other members took their places in the stalls, at the opposite end of the choir, and the Clergy, as many as could be accommodated in the limited space, in seats left for their use under the stalls; order being restored, the service of the day began. The *Venite* was sung to Tallis's chant—the psalms of the day to Gregorian's. Prayers were said by the Rev. Mr. Bennett, M.A., and the Lessons by the Rev. G. P. Morriott, M.A.

At the end of the first Lesson, the Rev. Archdeacon Croft. attended by Dr. Lyall, the Dean, and Dr. Spry, the Vice-Dean of the Cathedral, left his stall and proceeded to the altar, to his Grace the Archbishop, who, rising at his approach, was conducted by him to the throne, a new erection of most exquisite workmanship, placed in the centre of the choir on the south side, and having placed his Grace in that seat of dignity, Dr. Burnaby, the Vicar-General, presented to the Archdeacon the mandate of enthronisation, which was read by the Hon. Daniel Finch, auditor of the Cathedral; after which the Archdeacon read the following form of induction:—

"I, James Croft, Master of Arts, Archdeacon of Canterbury, do induct, install, and enthrone you, the Most Reverend Father in God, John Bird Sumner, Doctor of Divinity, Lord Archbishop of Canterbury, into the Archbishopric and Archiepiscopal Dignity of the See of Canterbury, and into the real, actual, and corporal possessions of the same, with all and singular the rights, dignities, honors, pre-eminences, and appurtenances thereof, and the Lord preserve your going out and your coming in, from this time forth for evermore. Amen."

The service was then proceeded with; the *Benedicite* was sung to Purcell's chant, the *Benedictus* to that of Orlando Gibbon's, after which followed Farrant's anthem, "Lord, for thy tender mercy's sake," and the whole closed by the magnificent litany of Tallis, which was intoned by Precentor Stratton and the Rev. Mr. Marriott.

Morning service being ended, the Archdeacon again approached the throne and conducted his Grace, attended by the Dean and Sub-Dean of the province, and the Dean and Sub-Dean of the Cathedral, to the marble chair, a venerable piece of ecclesiastical antiquity, which was placed in front of the high altar, at the head of the first flight of steps leading to that venerated place. Here his Grace was again seated, while the Archdeacon repeated the same form of induction; and soon as it was ended he again rose and proceeded, conducted as before, down the choir to the Dean's stall under the grand screen, where the Archdeacon installed him in the following form:—

"I, James Croft, Master of Arts, Archdeacon of Canterbury, place you, the Most Reverend Father in God, John Bird Sumner, Doctor in Divinity, Lord Archbishop of Canterbury, in this stall or seat, in sign and token of your taking and having real and actual possession of the See of Canterbury, of all the rights and privileges thereof."

The ceremonies attending the enthronisation being thus complete, the choristers sang the grand "Te Deum" of Mendelssohn, the sublime effect of which appeared to thrill through the whole of the vast assemblage.

That done, the Archdeacon read the suffrages, the choir chanting the answers—

O Lord, save Thy servant, our Bishop,
Ans.—Who putteth his trust in Thee.
Send him help from Thy Holy Place,
Ans.—And evermore mightily defend him.
Let the enemy have no advantage against him,
Ans.—Nor the wicked approach to hurt him.
Be unto him, Lord, a strong tower,
Ans.—From the face of the enemy.
O Lord, hear our prayers,
Ans.—And let our cry come unto Thee.

And after the suffrages, he read the following prayer:—

"Almighty God, the giver of all good things, who by Thy Holy Spirit hast appointed divers orders of Ministers in Thy Church, mercifully behold Thy servant John Bird Sumner, who is now admitted to the high office and dignity of Archbishop of this province, and so replenish him with the truth of Thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve Thee in this office, to the glory of Thy name, and to the edifying and well governing of Thy Church. Grant, we beseech Thee, that he may long live happily to rule this Church, and that having worthily fulfilled his course, at the latter day he may receive the crown of righteousness laid up by the Lord the Righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. Amen."

His Grace then, from the Dean's stall, in a clear voice, pronounced the benediction, thus finishing the public services of this imposing ceremony, when the people gradually and slowly retired.

The procession forming again, as it had entered, proceeded through the north door of the choir into the Chapter-house, where the Archdeacon placed his Grace in the chief seat, saying,—

"Most Rev. Father in God, I, James Croft, Archdeacon of Canterbury, assign and appoint this seat to you as Lord Archbishop of Canterbury."

The Archdeacon then administered the following oath:

"My Lord Archbishop,—You swear to maintain the rights and liberties of this Church, and to observe the approved customs thereof, and, as far as it concerns your Grace, to cause the same to be observed by others, so far as such customs are not repugnant to God's Word, the laws, statutes, provisions, and ordinances of the realm, or to Her Majesty's prerogative, and not otherwise. So help you God."

Then the Archdeacon said,—

"I, James Croft, Archdeecon and Canon of this Church, do promise to pay canonical obedience to your Grace, Lord Archbishop of Canterbury, as my Diocesan and Archbishop."

Then the Dean, the other Canons, the Auditor, the six Presbyters, the Schoolmasters, Minor Canons, and Lay Clerks in like manner promised canonical obedience, according to the following form:

"I, A. B., as C. of this Church, do promise to pay canonical obedience to your Grace, Lord Archaishop of Canterbury, as my Diocesan and Archbishop."

An act of the proceedings was then produced and signed, in the presence of and attested by a notary public, and the assembly was dismissed by the Dean.

An antique oak pulpit, of remarkable elegance and beauty, has been discovered in the Church of All Saints, Sudbury. It has been closely concealed for centuries by deal boards and paint.

IRELAND.—*Rock of Cashel.*—The late fall of a part of the ruins, has not injured the general character or appearance of this very curious edifice to the extent which might be supposed from the account first received. The part which fell, was the south wall of "the strong Castle, which served as the palace of the Archbishop of Cashel;" in its fall it carried with it a portico or porch in which was the principal entrance.

WEST INDIES.—The negro Parishoners of St. Philip's, Antigua, have, unsolicited, contributed the sum of *Ten Pounds Sterling*, in aid of their Rector, the Rev. John Ince Jones,—absent in Toronto for the recovery of his health—who has suffered heavy pecuniary loss, from the late vicissitudes in West Indian affairs. "The earnings of these poor people," says "The Church," from whom we learn the fact above stated, "do not average more than *six-pence* per diem—and we understand that they are frequently called upon to give to ecclesiastical and charitable purposes, and are never called upon in vain. Right certain are we that the worthy Rector of Philip's estimates this token of affection from these

"Swart children of the Sun,"

by rules infinitely nobler than those of the Multiplication Table—the rules by which the widow's mite was estimated in the Exchequer of Heaven! The luxury of this unsought for, and unpurchasable token of esteem—coming as it does, from such a quarter, would (in our humble notion) compensate, and that amply, for

"Many an Ingot lost in fortune's sea."

Domestic Intelligence.

NEW YORK.—*Trinity Church, Albany.*—The cornerstone of the new edifice now in progress of erection by the parish of Trinity Church, was laid yesterday afternnon, in the presence of a large assembly. The services commenced at the church at present occupied by the parish, after which the congregation, headed by the clergy, proceeded to the location selected for the new edifice. On reaching the ground, the 122d Psalm was read in response; Prayer was then offered, after which the stone was laid by the Rev. Mr. Selkirk. The metal box which was placed in the stone, contains the Bible, the Book of Common Prayer, a Copy of the last General and Diocesan Convention, History of Trinity Church, a Map of the City, and the Newspapers of Albany and New York, of the latest dates, also a City Directory. The stone being laid, the Choir chanted a Hymn, commencing with "O praise the Lord; laud ye the name of the Lord." The Rev. Dr. Potter offered up a prayer, and the Choir then sung "*Gloria in Excelsis.*" An appropriate Address was delivered by the Rev. Mr. Selkirk, and the exercises were closed by the singing of the 47th Psalm, and Prayer and Benediction.

The clergy in attendance who took part in the interesting ceremony, were the Rev. Drs. Potter and Kip, and the Rev. Mr. Spooner, of this city; Rev. Mr Van Rensselaer, of Mount Morris; Rev. Mr. Fairbairn, of Troy; and the Rev. Garner Jones, of Savannah, Ga. A correspondent in speaking of the ceremonies, says:—

The day was clear and pleasant, and the services were very interesting and imposing We understand the Vestry of Trinity Church had invited and expected a distinguished clergyman from abroad to deliver the Address, but receiving notice a day or two before the occasion that he could not attend, they requested their Rector to prepare one, which he did, and a very excellent one it was. One of the most pleasing features in the services on the occasion was music by the Choir. The air being still, or only disturbed by a very light breeze, almost every word could be distinctly understood by the whole audience. We have seldom known singing in the open air produce a more pleasing influence.

Under the charge of their present Rector, the parish of Trinity Church has been relieved from all the embarrassments which weighed upon them before he came into the parish. Their debts are all paid, and the congregation has become so large that a more commodious church is much needed by them. The plan they have adopted as to finances in erecting the new building, is the true one for the prosperity of the parish, but one seldom carried into successful operation heretofore—that of securing freedom from debt when the building is done. The style of the new edifice is designed to be purely Gothic, inside and out, including even the pews The erection of this new church, in the beautiful place selected for it, will tend to improve that section of the city, which we think offers sufficient Inducement to our citizens to make it one of the most pleasant places in it.—*Albany Evening Journal, May* 19.

WESTERN NEW YORK.—At the meeting of the Standing Committee, on the 11th inst., Mr. Moses E. Wilson, of Fredonia, was recommended to the Bishop as a candidate for holy orders; Mr. Sylvanus Reed, for Deacon's Orders; and the Rev. Almon Gregory, of Rome, for Priest's Orders.

Confirmation.—On Tuesday last, the 16th instant, Bishop DeLancey held a Confirmation in the city of Utica, for the benefit of several persons who were not ready or able to enjoy that ordinance at the time of his visitation in the last month

The services were held in the evening, at Trinity Church, which, we were happy to see, was filled by a large and attentive congregation.

Evening Prayer was read by the Rector, the Rev. Dr. Proal, and the Rev. Mr. Leeds, Rector of Grace Church; the Rev. Almon Gregory, of Rome, read the lesson; Dr. Proal administered holy baptism to two adults, and also read the Confirmation Preface. The Bishop then confirmed eleven persons, five of whom belonged to the parish of Trinity Church, and the others to Grace Church congregation. The sermon was preached by the Bishop, who had also confirmed, in private, a sick person belonging to the congregation of Grace Church.

Besides the clergy named above, the Rev George Platt, of South Carolina, and the Rev. Dr. Rudd, of Utica, were present.—*Gospel Messenger.*

Endowment of Geneva College.—It is with the greatest pleasure that we record the munificent grant of the corporation of Trinity Church in the city of New York, to Geneva College, of a permanent annuity of six thousand dollars, to commence in May, 1866, when the Astor lease shall have come in. The immediate effect of this, will be to inspirit the Church throughout the Diocese to sustain the College which is now put upon the only basis which can uphold any college in the land—endowment.

For this noble donation the College is indebted to her friends in the city of New York, and also to the influence and judicious exertions of Bishop DeLancey and the Rev. Dr. Hale.

Nothing connected with the interests of the Church and literature of Western New York has occurred in our knowledge of more importance

The College, through God's blessing, will now be safe from fear of pecuniary difficulty, and we trust that through long years to come, she will ride the waves that we have seen beating against her, and prove to Churchmen and to society at large a fountain of good. All can now aid the College with a sure prospect that their aid will be effectual. For funds, for books, for apparatus, for students, she can now confidently and earnestly appeal to the Church, and to all interested in sound learning, solid piety, and the growth of the Church with whom the College is connected. We fervently thank the Great Giver of all good for this rich blessing

And in connection with this subject, we would beg permission to remark that if each of our Rev. brethren having parochial charge, would make an effort to induce one Student belonging to his flock to enter the College, it would soon have rank among the most flourishing institutions in the country.—*Ib.*

Geneva College.—Henry L. Low, formerly a tutor, has been appointed Professor of Languages, and Joseph M. Clarke, tutor.—*Commercial Advertiser.*

PENNSYLVANIA.—*Bishop White Prayer Book Society.*—This important Society of the Church, held its fifteenth annual meeting on Wednesday of the week in which the Diocesan Convention meets. This has been long its custom, and this evening has always been considered the property of a Society in which not only the Diocese of Pennsylvania, but the Church at large, has so deep an interest.

Evening Prayer was said by the Rev. T. A. Starkey.

The Annual Report of the Board of Managers was read by the Rev. F. Ogilby. From this, it appears that the appropriation of books to various Dioceses and objects, amounted to 4574.

During this year the contributions have amounted to $1097 25.

The annual sermon was preached by the Rev. Dr. Ducachet, from 2 Tim. 1: 13.

The officers were then elected for the ensuing year.—*Banner of the Cross.*

Annual Convention of the Diocese.—This Convention assembled in St. Andrew's Church, Philadelphia, at 5 o'clock, P. M., of Tuesday, the 16th inst.

Fifty-eight of the clergy answered to their names, Sixty-two Parishes were represented by their Lay Delegates.

After the testimonials of the Lay Delegates had been examined by the Secretary, the Bishop stated that it was now the duty of the Convention to elect a Secretary.

Whereupon, the Rev. Dr Bull nominated as a candidate the Rev. Mr. Van Pelt, and the Rev. Dr. Dorr nominated G. M. Wharton, Esq. It thus became necessary to elect by ballot.

Dr. Dorr and the Rev. Mr. Howe were appointed Tellers for the clergy, and Drs. Darlington and West for the Laity.

The result of the first ballot was as follows:

Clerical Votes—For Rev. Mr. Van Pelt, 20; for G. M. Wharton, Esq., 38.

Lay Votes—For Rev. Mr. Van Pelt, 14; for G. M. Wharton, Esq., 37.

Mr. Wharton was therefore declared duly elected.

The Rev. Mr. Odenheimer was unanimously elected Assistant Secretary.

The Rules of order were read by the Secretary, and adopted, and the usual invitation extended to the clergy from other Dioceses, and to Candidates for Orders.

The Bishop appointed the usual Committee, to examine the Testimonials of Lay Delegates, viz: Messrs. Pettit, Wagner, and Rivinus

The Rev. Dr. Dorr moved the suspension of No 1. of the "Revised Regulations, adopted in 1829," which provides that "no business shall be transacted on the day appointed for the meeting of the Convention, except what appertains to its being duly organized." The object of this motion was to facilitate business, by the appointment of Committees on Charters, and on unfinished business. This motion being carried, on motion of Dr. Ducachet, it was Resolved, That the Rules of order should not be suspended, except by the consent of *two-thirds* of the members voting.

A motion was also adopted that a Committee be now appointed on the claims of the clergy to a seat in the Convention.

The Bishop appointed the following Committees:

On Charters—the Rev. Mr. Harris, and Messrs. Hayes, A. Brown, and Rosencrantz. *On Claims of Clergy to Seats*—Rev. Dr. Morgan, Rev. Mr. Howe, and Rev. Dr. Flint. *On Unfinished Business*—Rev. Dr. Morgan, and the Rev. Messrs. Rogers and Cooley.

On motion, the Convention adjourned.

Second Day.—Opening Service of Convention.

Divine Service began at 10 o'clock. The Rev. Dr. Flint said Prayer, and the Lessons were read by the Rev. Mr. Natt.

The sermon was preached by the Rev. Mr. Yarnall. It was a truly excellent and appropriate one. The text was 1 Cor. 1, 10. And this most practical charge of the Apostle, was forcibly and eloquently applied, first to the clergy, secondly to the laity, and thirdly to both conjointly.

After the sermon, the Bishop proceeded to admit the Rev. Messrs. Miller, Parvin, and Clotworthy to the order of the Priesthood. The two former were presented by the Rev. Mr. Howe, and the latter by the Rev. Dr. Flint. After the ordination, the Holy Communion was administered by the Bishop, assisted by several Presbyters.

Immediately after service the Convention was called to order, the roll called, and the minutes read.

On motion of the Rev. Dr. Morgan, the thanks of the Convention were tendered to the Rev. Mr. Yarnall, for his interesting and appropriate sermon.

Dr. Morgan, the Chairman, made a report in behalf of the Committee on unfinished business.

T. M. Pettit, Esq., reported in behalf of the Committee on the Testimonials of Lay Deputies. Two of these Testimonials were found to be defective, in omitting to state that the delegates had been for six months regular worshippers in the churches represented by them One of these testimonials was signed by one member of the Vestry as Secretary, and was therefore defective in this respect.

The Rev. Dr. Dorr reported in behalf of the Committee on the proposed alterations of the Constitution.

The Rev. Dr. Bull offered a minority report, concerning the 4th Article, as to qualifications for seats in the Convention. Mr. James S. Smith, offered a proposed Canon, to supersede Canon IX., by which only one-fifth of the Standing Committee would be elected annually.

All these were ordered to be printed, and made the order of the day, at 11 o'clock, on Thursday.

On motion of the Rev. Dr. Ducachet, it was resolved that when a change in the Rules of Order or Revised Regulations was proposed, notice must be given on the day previous, before it can be adopted.

The Rev. Mr Harris moved that several Diocesan Canons for which provision was made in the General Canons, be repealed. Ordered to be printed.

The Rev. Mr. Leaf gave notice that he would move to-morrow the repeal of the 8th of the Revised Regulations, adopted in 1829, which concerns the African Church of St. Thomas.

The hour of two having arrived, the Convention adjourned.

Afternoon Session—5 o'clock.

The Bishop delivered his annual address, which was heard, as it well deserved, with marked attention by the Convention.

On motion of the Rev. Dr. Bull, it was

Resolved, That the clergy be recommended to read the Bishop's address to their parishes.

The order of the day, being the election of Standing Committee and Delegates, was now taken up.

The first ballot, which occupied the Convention until the hour of adjournment, resulted in the election of only three members of the Standing Committee.

While the Tellers were engaged in counting the votes, several reports were read.—*Banner of the Cross.*

Thursday—The convention met at half past nine o'clock yesterday morning, Bishop Potter in the chair.—The minutes of the proceding afternoon being read, considerable debate arose in regard to their accuracy, and several corrections were made. Mr. W. Welsh, Jr. offered a resolution to dispense with balloting at present, for the remaining members of the standing committee, as well as the delegates to the General Convention, and Treasurer of the Episcopal Fund. Carried.

It was moved that the Secretary be directed to notify the five Churches which were read out yesterday of their having been so disposed of. It was explained that these Churches were virtually dead, but it being hoped that they might be revived, the motion was adopted.

Rev. Mr. Davis moved a resolution to appoint a committee of ten, of which the Bishop shall be Chairman, to consider the propriety of dividing the diocese into twelve districts, under the superintendence each of a missionary, to be appointed by the Bishop, and that in each district a mission home be erected, which shall be the Episcopal centre of the district, and a home for infirm clergymen. Carried, and the following gentlemen appointed as the committee:—Rev Mr. Davis, Dr. Upfold, and Rev. Messrs. Natt, Hilton and Colton, and Messers M. Aertsen, Parry, Wheeler, Sheafe and Day.

The same gentleman also moved a resolution that the former parochial reports be so amended as to give the statistics in regard to the number of children for catechism by their parents, as well as by proxy, the number of poor members in each parish, and the number of persons baptized who neglect worship afterward. Laid on the table.

The report of the Committee imbodying the unfinished business of last Convention, was then taken, and after considering the resolution in regard to the formation of a Church Building Association, it was informally passed over.

The Committee on Charters, reported that Zion Church, Tuscarora, the Church of the Holy Apostles at Clair, Schuylkill county, the Church of St. Mark, and of the Mediator, Philadelphia city, Church of St. Jude, Spring Garden, and St. Mark's Church, Northumberland.

Some discussion arose in regard to the Church of the Crucifixion, (African) not sending delegates to the Convention. It appeared that the African Episcopal Churches are forbidden a voice in the Convention, yet are expected to send delegates. Not having done so, the above Church was ruled out. The subject was passed over informally.

A motion being made to take up that portion of the unfinished business of last Convention, in reference to the admission of lay deacons to seats in the Convention, was carried by a division, yeas 69, nays, 50, but after a short debate it was again laid on the table.

Rev. Mr. Douglass asked of Rev. Mr. Leaf, whether it was his intention to move the repeal of the regulation, which denies a voice in the Convention to the African Churches. The latter gentleman replied that on due consideration he had determined not to agitate the subject at present, as there might be a better chance of success on a future occasion.

Rev. Mr. Harris moved a resolution to appoint a committee of five, to consider the best mode of directing the attention of the churches in the diocese, to the subject of providing free seats. Carried; and the following gentlemen appointed by the Bishop to constitute the committee:—Rev. Drs. Harris and Odenheimer, and Messrs W. Welsh, Richard C. Montgomery, and E. C. Biddle.

The Treasurer of the Convention offered a resolution, appropriating $300 to pay the mileage of members, and a separate appropriation to pay the Bishop's mileage, provided the latter does not exceed $350. Agreed to.

The orders of the day were then called up, being the proposed amendments to the constitution and canons of the Church. The first portion of these being the amendments to the 6th article of the constitution in relation to the election of officers. Several amendments and a substitute were offered, and finally the vote being taken, resulted in the adoption of the section, as follows:—

Resolved, That the first three lines of the second paragraph of the 6th article of the Constitution be stricken out, and, in place thereof, there be inserted as follows:

"All officers and committees appointed by ballot must, in order to their election, receive a majority of the whole number of votes cast at such election by each order, except the Secretary and Assistant Secretary; provided that there shall be no election unless there are present at the time a majority of the clerical members, and a majority of the lay representatives, who shall have appeared during the session and been admitted to seats: and such election, excepting that of the Secretary and Assistant Secretary of the Convention, shall be held at 5 o'clock in the afternoon of the second day of the session; and provided also, that if no such majority of clerical members and lay representatives be present, or if election shall not be completed, such election shall be postponed until next day, at 10 A. M., when the same shall be proceeded in, without regard to the number present."

The above will have to be agreed to by the next Convention. All the rest of the alterations to the constitution were postponed.

The Bishop then appointed as the Committee on the State of the Church: Rev. Dr. Suddards, Rev. Dr. Dorr, Rev Mr. Newton, Messrs. J. S. Newbold, and Hoskins.

On Motion, 150 copies of the Address of the Bishop were ordered to be printed and sent to the clergy of the diocese.

Some further unimportant business was transacted, the minutes were read and adopted, and the Convention then adjourned *sine die*, after some very feeling and appropriate concluding remarks by the Bishop in relation to the preservation of good feeling among the members. To do this, he said, he had allowed the largest latitude of debate, under the confident belief that, although a matter might be unpalatable to the majority, or the remarks of any one person disagreeable, it would, if wrong, eventually fall, as error shrinks from light, and discussion can do no harm to truth. The ceremonies were then closed by singing and prayer.—*Phila. N. American, and U. S. Gazette.*

MARYLAND.—*Confirmation.*—On the third Sunday after Easter, May 14th, in the morning, in St. Thomas's Parish Church, Baltimore Co., after Morning Prayer had been said by the Rev. Mr. Armstrong, of Wheeling Va., the Bishop preached, confirmed *eight* persons, and administered the Holy Communion. The Rev. Mr. Austin, Rector of the parish, and the Rev. Mr. Allen, of St. John's in the Valley, were present. The candidates for confirmation were all pupils of that well conducted and flourishing institution, the Hannah More Academy, near Reisterstown. In the afternoon, in St. John's Church in the Valley, the Rev. Mr. McKenney said Evening Prayer, the Rev. Mr. Austin read the Lessons, and the Bishop preached. On both these occasions, numerous congregations filled the respective Churches.

St. John's Church in the Valley—We understand that the liberal-hearted member of this congregation, who some years since erected its spacious and commodious parsonage at his sole expense, has recently bestowed on the congregation ten acres of wood land, to be inalienably held for the supply of fuel to the Rector. May God reward him!—*Church Times.*

SOUTH CAROLINA.—*School of the Diocese.*—The exercises, after the spring vacation, will be resumed on the 1st of May. A copy of the resolutions of the late Convention has been sent to each Clergyman and Vestry; and if, in compliance with the request, a collection be made in behalf of the School in each of our Churches, the Institution will be enabled to undertake the education of beneficiaries, and thus its usefulness be greatly enlarged. It is understood that each individual, or congregation giving a sufficient amount, can *nominate* the youth to be educated. The ability of this Diocese not merely to sustain this School, but to render it all that could be wished, cannot be questioned. That it may languish for a time, is feared by some, but that for want of a pious man willing to undertake the self-denying and laborious office of the Teacher, or of parents sufficiently interested in the soul's welfare of their sons, to furnish a sufficient number of pupils,—or for want of patronage from individuals who have the means, and from the congregations, it will have to be relinquished, is an idea not to be entertained for a moment. May all concerned in it (and every member of the Diocese is, or ought to be) have wisdom from above to perceive what they ought to do, and grace to enable them faithfully to fulfil the same.—Amen.—*Charleston Gospel Mess.*

Extracts from the Bishop's Journal.—March 12th. In St. Andrew's Parish, at the Chapel on N. R. Middleton's plantation, after "Morning Prayer" by the Rector, I preached and administered the holy Rite of Confirmation to 24 black persons, servants of Mr. Middleton, Rev. Dr. Hanckel and Mr. W. J. Bull. At the Church, after the usual Sunday services, I preached.

At the Chapel on Mr. Magwood's place,—after "Evening prayer" by the Rector, I preached. The Chapels, both of them, commodious, neat, and well adapted to their sacred purposes, were provided by the proprietors of the plantation, on which they are; and we humbly trust will prove a blessing to their people, to themselves, and to the community.

26th. Sunday, at St. John's Parish, Colleton district, after "Morning prayer," and the Ante-Communion by the Minister (Rev. J. W. Miles,) I preached, and administered the holy Rite of Confirmation to several persons.

At night, on the plantation of Mr. J. W. Simmons, a Candidate for Holy Orders. I read "Evening prayer," and the Minister of the Parish preached; the congregation consisted of white and black persons from the neighborhood in this Parish. The number of the slave population who are members of the Church is unusually large—crowding the galleries on the Lord's Day, and at home claiming much "pastoral care," and the attention of two Lay-Catechists; towards whose support some provision is made by a few pious planters.

April 7th. At the Chapel of Mr. N. R. Middleton, on his place, in St Andrew's Parish, I read "Evening prayer," and preached to his laborers; addressing, in particular, those who were recently admitted to the holy Rite of Confirmation.

8th. On the journey to Wilton, in the midst of a wood, suddenly the vehicle fell; broken in several material parts, but we in it were unhurt. Thankful for safety, I was yet much perplexed, for to proceed was impossible, except on foot, and the rain was falling. In an hour, however, prompt and effectual assistance was obtained from a member of our Church, whose residence I found was not far off; in his carriage, leaving my own, in the care of his servants, I was enabled to pursue the journey. While waiting on the road a traveller looked on but declined any succor. The unexpectedness, and speediness, and completness of any relief, were as remarkable as the circumstances of the occurrence, and the transition from sorrow and solicitude, to a lively satisfaction, is now recollected; not without humility, and thankfulness, to a gracious providence, and to my now unknown generous benefactor.

6th. Sunday, at Christ Church, Wilton, after "Morning prayer" and the Ante-Communion by the Rector (Rev. E. Walker,) I preached; and after the "blessing" to the blacks who remained, I expounded Acts 2: 41, 42, as to their obligation to be Confirmed, and when Confirmed, as to their duties.

At the residence of Benjamin Bailey, Esq, in St. Paul's Parish, I read "Evening prayer" and preached to his family and servants, also catechized some children, and baptized his infant daughter Julia Ella.

10th. While at Wilton, Mr. Bailey's servants brought my broken carriage from the broad road a considerable distance, and it was now so well repaired under his direction as to enable me in safety and comfort to arrive at home. Thanks be to Him who inclines his creatures to offices of kindness, and they are justly due; as to Mr B. in particular, so to his agents. This morning, at Mr. Bailey's, my attention was directed to the site of an old Church which stood near the junction of Stono River, and a Creek called Church Creek. It is on Mr. Bailey's plantation, a few hundred yards from his residence. There remain several head-stones, one to the memory of Mrs. Rawlins Lowndes, who died in 1750 aged 21, and three to members of the Seabrook family, one has the date 1716. This Church must have been conveniently accessible to a large population from the main and the islands on the other side of this river. I have not yet learned, whether it was an Episcopal Church or not.

14th. At the "Church of the Epiphany," after "Morning prayer" by the Rector (Rev. W. Dehon) I preached, and administered the holy Rite of Confirmation to 6 persons.

At the plantation of Thomas Porcher, Esq., after "Evening prayer" by the Assistant Minister, I Confirmed 10 of his servants, in a spacious room fitted up in a Church-like manner. The four Congregations of this cure to whom I have ministered on this occasion, were in good proportion to the persons, who might be expected to attend them. although the services were not on Sunday; and the chanting of the anthems, while it added interest to the devotions, was good evidence that zeal and diligence were not wanting to prepare for rendering to God an acceptable homage.—*Ibid.*

TEXAS.—*Bishop Freeman's Visitation at Matagorda.*—From an interesting letter which we have just received from Matagorda, we learn that the Missionary Bishop of the South-west has visited that place. He arrived there on Thursday in Holy Week, accompanied by the Rev. Mr Gillett of Houston, the Rev. Mr. Young of Brazoria, and Mr. Pierce, a candidate for Holy Orders, recently from Florida.

Daily Service had been celebrated during Passion Week, and a daily lecture delivered by the Missionary, prior to this period.

On the morning of Good Friday, Morning Prayer was said by the Rev. Mr. Young, assisted by the Rev. Mr Ives, (the Missionary,) who read the Lessons. The Ante-communion was read by the Bishop. A sermon, appropriate to the day, was preached by the Rev. Mr. Gillett At night, Evening Prayer was said by the Rev. Mr. Ives, assisted by the Rev Mr. Gillett, who read the Lessons. The Bishop preached.

On Easter Even, Morning Prayer was said by Rev. Mr. Gillett. The Lessons were read by the Rev. Mr. Ives. The Ante-communion by the Bishop. The Rev. Mr. Young preached.

At night, Evening Prayer was said by the Rev. Mr. Young. The Lessons were read by the Rev. Mr. Gillett, and a sermon was preached by the Bishop.

On Easter Day the Bishop held an ordination, when Mr. Pierce was admitted to the Holy order of Deacons Morning Prayer was said by the Rev. Mr. Ives, who also read the Lessons. The candidate was presented by the Rev. Mr. Young. In the afternoon Prayer was said by the Rev. Mr. Young. The Rev. Mr. Gillett read the Lessons, and a sermon was preached by the Rev Mr. Pierce. At night, Prayer was said by the Rev. Mr. Pierce, who also read the Lessons. The Bishop preached, and confirmed nine persons.

Our correspondent concludes as follows:

"On Monday morning the Bishop and clergy all left us; and they left many a quickened and glowing heart behind them—it having been to many among us the happiest week we have ever spent in Texas. It was a *hallowed* week—it was a *happy* week; for we in sincerity believe, that "God, the Holy Ghost," the "Sanctifier of the Faithful," *did* "visit the congregation with His love and favor;" and we pray that the "Blessed Spirit" may, of his "great mercy," ever "keep them in the same."

OHIO.—*Grace Church, Mansfield.*—This church was consecrated to the worship and service of Almighty God, by the Rt. Rev. Charles P. McIlvaine, D.D., the Bishop of the Diocese, on Friday, May 5th. The clergy in attendance with the Bishop, were Rev. Dr. Brooke, Rev. Messrs. Smith, Muenscher, Freeman, J. R. Taylor, and Cracraft. The instrument of donation and endowment was read by the Rector, Rev. Mr. Cracraft, and of consecration by Rev. Mr. Taylor. Morning prayer was read by Rev. Mr. Smith, assisted in the lessons by Rev. Mr. Muenscher; and the sermon was preached to a large and attentive audience by the Bishop.

The church is a beautiful building in the Gothic style, and is furnished with a fine toned organ, built by Mr. Bottsford, of Wooster, in this State. All the interior arrangements of the church are remarkably neat and appropriate. We forbear saying anything more about the building at present, as we hope to be able to give a more particular description of it hereafter.—*Western Episcopalian.*

Clerical Changes.

The Rev. James Dixon Carder, of the Diocese of New York, has received and accepted a call to the Rectorship of St. George's Church, Milford, Ct.

The Rev. Timothy Wilcoxson, (Deacon,) being at present engaged as Assistant to the Rev. William Watson, Rector of St. Peter's Church, Plymouth, Ct., desires all communications intended for him, to be directed to that place.

Married.

May 17th, by Rev. J. P. Taylor, at Christ Church, Reading, Conn., CHARLES C. WINTON, to Miss SARAH H. READ.

Died.

On Thursday evening, 18th inst., of Catarrhal fever, WILLIAM THEODORE, only child of William H. and Ann Maria Vermilye, aged 1 year and 5 months.

As the petals of the passion-flower close over and protect the cross from the chilling dews of evening, and again unfold themselves, with the first beams of the morning sun—so the grave but protects the infant, signed with the sign of the cross, from the coldness and deceit of the world, to give him up again at the last day when the Sun of righteousness shall declare a place at his right hand for the pure and innocent. C.

At West Point, on the 13th inst., BAYARD, son of Robert N. and Susan M. Weir.

Notices.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at Grace Church, in the City of Providence, R. I., on Tuesday, June 20, at 10 1-2 o'clock, A. M. P. VAN PELT, Sec'y.
May, 1848.—tf

ST. PETER'S CHURCH, BROOKLYN.

A new parish, under the above designation, was organized on Thursday, May 18th, in the city of Brooklyn. The Rev. William Staunton, Rector, presided at the meeting, and the following gentlemen were duly elected officers of the parish for the year, viz:

Wardens—Felix A. Huntingdon, George A. Mayhew.
Vestrymen.—Albemarl H. Washburn, George Scriven, Levi Brown, Nicholas Shiers, Otto Rotton, Gerard Harsin, John W. Martens, —— Ellery.

The rise of this parish, and the highly favorable prospects under which it has been organized, are to be attributed to the demand which has for some time existed for the services of the Church in a very important and flourishing section of the city, where the increase of population, and of families belonging to the Church, has been such as to require the formation of a parish in their midst, and the establishment of the regular ministrations of the sanctuary under a resident Rector.

The great interest felt in the services, by a congregation exhibiting a constant increase in numbers, in affection for the Church, and in active and spirited exertion, is no slight encouragement to the hopes of those who see in this enterprise the promise of a permanent and vigorous parish.

The place of worship at present occupied by the new parish, is in Powers' street, three doors northerly of Atlantic, and has been recently refitted with Chancel and other necessary arrangements for the proper performance of Divine worship in accordance with the usages of the Church. Services are held every Sunday at half-past 10, A. M., and half-past 7, P. M. Sunday School at quarter-past 9. Seats Free. Brooklyn, May 22, 1848.

Church of St. George the Martyr.—No. 563 Broadway, between Prince and Spring.—Divine Service every Sunday, at 10 1-2, A. M., and quarter to 8, P. M.
Seats Free. May 27, 1848.

☞ On the Feast of the Ascension, Thursday, June 1, there will be Divine Service and a Sermon in Trinity Church, at 9 o'clock, A. M. May 27, 1848.

MARYLAND CONVENTION.—The Sixtieth Annual Convention of the Protestant Episcopal Church in Maryland, will be held in St. Paul's Church, Baltimore, commencing on Wednesday, 31st inst.
H. COLBURN, *Secretary*

NEW JERSEY CONVENTION.—The Sixty-fifth Annual Convention of the Diocese will be held in Grace Church, Newark, on Wednesday, 31st May. Divine Service at 10 o'clock, A. M.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 9th inst., the Treasurer has received the following contributions:

From St Mark's ch, New York, offerings, 6 37; from G C L, Phil, 1; Ch of the Holy Apostles, N Y, 28 76; Christ ch, Towanda pa., 5; St James's, Essex, Ct, 5; St James's, Fairhaven, Ct, 6; St Peter's, Johnson, R I, 8; a deceased member of Grace ch, Providence, R I, 1; do, for the Jews, 1, St John's, Stamford, Ct, 16 81; Rev R W Goldsboro, Md. half, 5; St James's parish, Birmingham, Derby, Ct, 33; through J K Sass, R A in S C, Charleston monthly missionary lecture, 18 71; St David's, Cheraw, 26; St John's ch, Berkley, for the Jews, 10; All Saints', Waccamaw, 50; for Jews, 23; Christ ch parish, 7 64; St Paul's, Charleston, 29 05; thank-offering of a lady, of do, 5; do, for Indian missions, 76c.; St Philip's, Charleston, for Bp Freeman's mission, 25; Bp Kemper's, 24; a communicant of St John's Island, 6 25—225 41; through David Hoyt, R A, W N Y, St Luke's, Rochester, for Texas, 10; Bishop Chase's mission, 10; Jews 25, Good Friday offerings, for do, 16 39; general purposes, 43 61—110; communion alms, Easter Day, St Matthew's, N Y, 19; St Paul's, Chilicothe, O, for Ill, 10; a lady of Trinity ch, Plattsburgh, N Y, 5; from same parish, E S, Easter offerings, for the West, 5; St Peter's, Albany, N Y, 85. Total, $576 35.

THO'S. N. STANFORD, Treas.
New York, May 23, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 16th inst:

From Mrs F M Trapnall, Little Rock, Ark, for Greece, 5; St Paul's ch, Chilicothe, O, for China, hf, 10; St Peter's ch, Charleston, S C, towards salary of Bp Boone, 189 59; from a friend, Pittsburg, Pa, for Greece, 1; St Peter's ch, N Y, for Africa, 39 01; Rev R W Goldsborough, of Hillsborough, Md, half, 5; Ch of the Epiphany, N Y, 16 19; Sunday school of St Matthew's ch, N Y, one-and-a-half year's contribution, for education of Charles Morgan, Africa, 40; children of St John's ch, Hartford, Ct, Easter offerings, fo Constantinople, 6; Rfrica, 1 40; China, 60 cts—8; Trinity ch, New Haven, 53 43; do. for Constantinople, 8—61 43; Christ ch, West Haven, Ct, for do, 3 57. Total, $374 71.

J. SMYTH ROGERS, Treas'r,
New York, May 23, 1848. 61 Wall-street.

THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 16th inst:

From St Paul's ch, Brownville, W N Y, Rev Wm H Hill, 8; All Saints' ch, Dexter, do, Rev Wm H Hill, 2; a deceased member of Grace ch, Providence, by Rev W S Child, 1; Trinity ch, Haverstraw, Rockland co, Rev W F Walker, 2 50; congregation at Stotesburgh, Rockland co, Rev W F Walker, 87 cts, St Luke's ch, Brooklyn, Rev J W Diller, 5 51, Mrs Ronalds, annual, 2; Rev J Carpenter Smith, annual, 2; St Mark's ch, Malone, Rev H S Atwater, missionary, 4 90; Christ ch, Reading Ridge, Ct, Rev J P Taylor, 1 50. Total amount, $30 28.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt.
New York, May 23, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since his report of 16th inst:

From Mrs M Ronalds Tillot, subscriber, 2; Mrs Austin Townsend, Boston, do, 3; Trinity ch, Haverstraw, Rev Wm F Walker, 1; congregation at Stotesburgh, Rev Wm F Walker, 1; Rev J Carpenter Smith, annual, 1; Christ ch, Reading Ridge, Ct, Rev J P Taylor, 1 50. Total amount, $9 50.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt
New York, May 23, 1848. 20 John street.

The Agent of the General Protestant Episcopal Sunday School Union acknowledges the receipt of $10, from Zion ch, New York, for a set of the Cheap Library, to be sent to Grace ch parish, Rock Island, Ill.

DANIEL DANA, JR., Agent, &c.
Depository, 20 John st., N. Y., May 23, 1848.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the receipt of a box of clothing for the lay-brothers of the Nashotah Mission, prepared by the ladies of Emmanuel Church, Brooklyn, N Y.; also the following receipts of money through Thomas N Stanford, Esq, viz: From St Luke's ch, New York, 10; from St Paul's ch, Baltimore, Md, 127; and through the Superintendent of S school of St Paul's ch, N Y, 10, for the support of a divinity student.

JAMES LLOYD BRECK, for the Nashotah Mission.
Nashotah-lakes, W. T., 8th May, 1848.

Advertisements.

☞ Our Advertising friends will confer a special favor by sending in their advertisements on Tuesday, by 12 o'clock.

ENGLISH BOOKS JUST RECEIVED —Hale's Analysis of Chronology, new edition, 4 vols. 8vo. $14.
South's Sermons, new and complete edition, 2 vols. royal 8vo. 5.
The Christian's Half Hour Book, 1 50.
Bishop Hall's Songs in the Night, 63 cts.
Do. Selected Thoughts, 63 cts;
Bishop Patrick's Heart's Ease, 62 cts.
Mantell's Wonders of Geology, 2 50.
History of the Church of Christ, by the Rev Henry Stebbins, D.D., 3 vols. 6.
Sermons on the Study of Holy Scripture and Prophecy, by Prof Lee of Cambridge, 3.
Scholar Armed, very rare, 6 50.
Bishop Dehon's Sermons. London edition, 6 50.
Jebb's Sacred Literature, 4.
Carne's Lives of Missionaries, 3 vols. 3 50.
Smith's Sacred Annals, 3.
Prof. Trollope's Analecta Theologica, 2 vols, 4 50.
Do. Commentary on Acts, 2 25.
Do. Greek Grammar—New Testament, 1 50.
Illustrations of Baptismal Fonts, by Palery, 4.
List to be continued. STANFORD & SWORDS,
May 27. 139 Broadway.

THE KING'S MESSENGERS.—The General Protestant Episcopal Sunday School Union will publish on the first of June, "The King's Messengers," by the author of "The Shadow of the Cross," "The Old Man's Home," &c., with six beautiful engravings from original designs by Weir.
Orders may be addressed to DANIEL DANA, JR., Agent,
May 27. 20 John street, New York.

NEW English Theological Books.—Just Imported by D. APPLETON & Co., 200 Broadway. Wordsworth Hudson Lecture, 1847. The Canon of the Scriptures, of the Old and New Testament, and on the Apocrypha. Eleven Discourses Preached before the University of Cambridge. 1 vol, 8vo. $3.
Vindiciæ Symbolicæ, Or a Treatise on the Creeds, Articles of Faith, and Articles of Doctrine, by Thos. W. Lancaster, M.A. vol. 1, $2.75
Practical Sermons, by the Rev. W. Grisley, M.A. 1 vol. $ A Rational Illustration of the Book of Common Prayer of the Church of England, by Chas. Wheatly, M.A, a new and very cheap edition, $1. Apocolyptic Sketches, or lectures on the Book of Revelation, delivered in the Large Room, Exeter Hall, in 1848 by John Cumming, DD. of the Scotch National Church, 1 vol. $2 75.

A STUDENT of the General Protestant Episcopal Theological Seminary, is desirous of employing a small portion of time, in giving, in the city, private instruction in Latin, Greek, and Mathematics. During the months of July, August, and September he would be under no restriction as to time or place.
Any one wishing his services may address R., at this office.
May 27—3t

A YOUNG LADY, a member of the Episcopal Church, is desirous to obtain a situation in a well-organized choir, either in New York or Brooklyn. She will take either Soprano or Contralto voice, being equally competent to both.
May 27—2t

CONCERT OF SACRED MUSIC.
For the benefit of the Free Church of the Holy Evangelists.

A CONCERT of Sacred Music will be given in the Free Church of the Holy Evangelists, Vandewater street, on Tuesday evening, May 30, at 8 o'clock.
Performers of distinguished talent from this city and Brooklyn, have, in the kindest manner, volunteered their services for this occasion. The music will consist of a choice selection from the productions of the best European Composers.
Tickets 50 cents, admitting a Lady and Gentleman, can be had of J. F. Atwill, Broadway, and J. S. Redfield, Clinton Hall.
May 27—1t

FOR SALE OR TO LET.—A Pew in Grace Church, No. 173, Northern Transept, near the Pulpit—the owner going to Europe. For terms, apply to Mr. Brown, the Sexton, or to Wm. H. Paine, Esq., No. 53 Wall street.
May 27—1t

Poetry.

For the Churchman.

Dear Mr. Editor,—The solemnity of the following lines is in itself sufficient to crave their insertion in your valuable paper; but apart from this, they were composed in New England, 113 years ago, being published in the Gentleman's Magazine for September, 1735, (I believe the oldest London monthly now in existence,) edited by Sylvanus Urban, Gent.

VERSES FROM NEW ENGLAND, by O. B. T., IN HIS 14TH YEAR.

Pensive my thoughts descend to shades below,
And view the regions of eternal wo,
With horror they behold that dreadful fire,
That ever burns and never shall expire.
While thus my thoughts on awful subjects *rowl*,
Lord, let it be salvation to my soul!
Tho' time is short, and death is always nigh,
Men careless live, as if they ne'er should die.
But when the feeble thread of life is broke,
And pale-fac'd death has given the fatal stroke,
Too late they wish they'd hearken'd to the word,
And humbly worship'd the tremendous Lord.
Their mis'ry great, their souls can bear no more,
They feel the torments which they mock'd before.

March 27, 1848. G.

On the same page with these lines, I find the following curious composition, entitled

De origine vitæ et mortis—Griphologia.

Qu a d tr fu str
Os nguis irus isti de nere avit.
H Sa M Chr vul l

Another, November. 1735:

The true origen of Life and Death.

Cur f w d dis and p
A sed iend rought eath, ease ain
bles fr b br and ag

(Signed,) YARICO.

Miscellaneous.

EXCELLENCY AND USEFULNESS OF THE COMMON PRAYER.

A Sermon preached by WILLIAM BEVERIDGE, D.D. (Late Lord Bishop of St. Asaph,) at the opening of the Parish Church of St. Peter, Cornhill, London, the 27th of November, 1681.

Let all Things be done to Edifying. 1 Cor. xiv. 26.

(Continued.)

Hitherto we have been mostly taken up with confessing our sins to God, imploring his mercy in the pardon of them, hearing his most holy word, acknowledging his goodness to us, and praising and magnifying his name for it. By which means, except we have been extremely wanting to ourselves, our hearts cannot but be so united and fixed upon God, that we are now rightly disposed to make known our wants, and present our petitions before Him. This, therefore, is the next thing we set upon: but seeing that neither minister nor people can possibly do it aright, without the assistance of God himself, therefore each of them first pray for his special presence with the other. The one saying, The Lord be with you; and the other, And with thy spirit. And then immediately falling down upon our knees, we adore and supplicate each person of the most blessed Trinity to have mercy upon us; Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us. After which we address ourselves to God in the words that He hath put into our mouths, saying the Lord's Prayer; which ended, the minister and people by turns lift up their hearts to God in some short and heavenly ejaculations, striving as it were to outvie each other in prevailing with the Almighty to pour down his blessings upon us. And then, in an humble and solemn manner, we join together in supplicating his divine majesty for his grace and favor, his defence and protection, his mercy and blessing, for ourselves, for the King, for the Royal Family, for his Church, and for all mankind: and this we do ordinarily in the Collects appointed for that purpose. But upon Wednesdays and Fridays (upon which days the Primitive Church used to perform their more than ordinary devotions), as also upon the Lord's day in the morning, we do it in the Litany, and in such a Litany as comprehends all and everything that we can ever need to desire of Almighty God, either for ourselves or others.

After this, upon Sundays and Holidays, we proceed to the Communion Service: and therefore, approaching to the Lord's Table, we begin it with his own prayer. And after another short prayer to God to cleanse the thoughts of our hearts by the inspiration of his Holy Spirit, we read the Ten Commandments, which He hath enjoined us to observe; and after every Commandment we ask God mercy for our transgression thereof for the time past, and grace to keep the same for the time to come; saying, Lord, have mercy upon us, and incline our hearts to keep this law. And then, after a prayer for the King, and the Collect for the day, we read the Epistle and Gospel, that is, most commonly, a short paragraph taken out of the Canonical Epistle, and another out of one of the Holy Gospels, which was the ancient way of reading the Scriptures, before it was divided into chapters. And we do it now to prepare us the better for the Communion of the Body and Blood of Christ, therein revealed to us. But seeing we neither do, nor can read over the whole, we repeat the substance of it in the Nicene Creed, which it is very necessary we should do at this time, that so we may demonstrate ourselves to be Christians, and so capable of receiving the Most Holy Communion.

He that all this while hath employed himself as he ought to do in the service of our Church, cannot but find himself greatly edified by it. Yet howsoever, that nothing may be wanting that may any way conduce to our edification, after the Nicene Creed, our Church hath appointed a Sermon to be preached; which if sound, plain, and practical, as it ought to be, cannot but be very edifying too.

And now we may be well supposed to be so far edified, as to be raised up to the highest pitch of devotion that we can arrive at in this world, and so are fit to be admitted to the highest Ordinance of the Church, the Sacrament of the Lord's Supper; and therefore we now betake ourselves to it. But that we may not appear before our Lord empty, we first offer up something to Him of what He hath bestowed upon us, to be disposed of to pious and charitable uses; testifying thereby our acknowledgment of his goodness to us, and that we have nothing but what we receive from Him. And to excite and encourage us to do this all the while that we are offering, we have some select sentences of Scripture read to us, wherein God either commands us to be charitable, or else promises a blessing to those that are so. And then we pray for Christ's whole Church Militant here on earth, whereby we profess ourselves to be real members of it, and desirous to hold communion with it in Christ's mystical Body and Blood. And so we proceed to the celebration of it; in which the method is so clear, so apparently edifying, that I need not say anything of it. But shall only observe two things in general concerning it: first, that the Sacrament of the Lord's Supper, being the highest mystery in all our religion, as representing the death of the Son of God to us, hence that place where the Sacrament is administered, was always made and reputed the highest place in the Church. And therefore, also, it was wont to be separated from the rest of the Church by a screen or partition of net-work, in Latin, cancelli, and that so generally, that from thence to the place itself is called the Chancel. That this was anciently observed in the building of all considerable Churches (for I speak not of private Oratories or Chapels) within a few centuries after the apostle's themselves, even in the days of Constantine the Great, as well as in all ages since, I could easily demonstrate from the records of those times. But having purposely waved antiquity hitherto, I am loth to trouble you with it now. But I mention it at present, only because some perhaps may wonder, why this should be observed in our Church, rather than in all the other Churches which have been lately built in this city: whereas they should rather wonder, why it was not observed in all others as well as this. For, besides our obligations to conform as much as may be to the practice of the Universal Church, and to avoid novelty and singularity in all things relating to the worship of God, it cannot be easily imagined, that the Catholic Church, in all ages and places for 13 or 1400 years together, should observe such a custom as this, except there were great reasons for it.

What they were it is not necessary for us to inquire now. It may be sufficient to observe at present, that the Chancel in our Christian Churches was always looked upon, as answerable to the Holy of Holies in the Temple, which you know was separated from the sanctuary, or body of the Temple, by the command of God himself: and that this place being appropriated to the Sacrament of the Lord's Supper, it ought to be contrived, as may be most convenient for those who are to partake of that blessed Ordinance. But it must needs be more convenient for those who are to enjoy Communion with Christ, and in Him with one another, in this Holy Sacrament, to meet together, as one body, in one place, separated for that purpose: than to be dispersed, as otherwise they would be, some in one and some in another part of the Church. Or, in short, it is much better for the place to be separate than the people.

Furthermore, it is not only convenient, but in some sense necessary, for every communicant to observe and take special notice of the several circumstances which our Lord hath ordained to be used in this Sacrament, as the breaking of the bread, and the consecrating both that and the wine, to represent his death, the breaking of his body, and the shedding of his blood for our sins; that so our hearts may be the more affected with it, and by consequence our souls more edified by it. But this cannot be so well done, except there be a place set apart for it, where they may all be placed about or near the Communion Table, and so behold what is there done at the Consecration of the Elements. Hence also it is, that the seats there, are and ought to be so ordered, that all that are in them may still look that way, and contemplate upon their blessed Saviour, there evidently set forth as crucified for them.

The other thing that I would observe unto you concerning the Holy Communion, is this, that our Church requireth, or at least supposeth it to be administered every Lord's day, and every Holiday throughout the year, as it was in the Primitive Church. For that is the reason that the Communion Serviee is appointed to be used upon all such days, and to be read at the Communion Table, that so the minister may be there ready to administer it unto all that desire to partake of it. Which shows the great care that our Church hath of all her members, that they might be edified and confirmed in the faith; to which nothing contributes more, than frequent Communion at our Lord's Table. Which if people could once be persuaded to, they would soon find greater benefit by it than I can express, or they themselves, till then, imagine. I shall say no more of it at present, but only this, that I am so sensible of what I now say, that could I be sure to have a sufficient number of Communicants, I should be heartily glad to administer the Holy Sacrament every Lord's day, both for their sakes, and my own too.

Thus I have given you a short scheme of that excellent method wherein our Divine Service is performed: which whosoever rightly considers, will need no other argument to convince him, that it is, according to the apostle's rule, very edifying indeed. The last thing to be considered in it, is the manner of its performance; by which I mean only the several postures of the body, as standing and kneeling, which are used in it: for they are also done to edifying.

While we say or sing the Hymns or Psalms to the praise and glory of God, we stand up, not only to signify, but to excite the elevation of our minds at that time. For, as on the one hand, if our souls be really lifted up in the praises of God, our bodies will naturally lift up themselves, to accompany them as far as they can towards heaven; so, on the other hand, the raising up of our bodies helps towards the raising up of our souls too, by putting us in mind of that high and heavenly work we are now about; wherein, according to our weak capacities, we join with the choir of heaven in praising God now, as we hope to do it for evermore. For this cause also we stand at the Creeds; for they being confessions of our faith in God, as such they come under the proper notion of hymns, or songs of praise to Him: all our praising God being really nothing else but our confessing and acknowledging Him to be what He is in himself and to us. And besides that, by our standing at the Creeds and Gospels, we signify our assent unto them, and our readiness to defend them to the utmost of our power, against all opposition whatsoever. And as for the Gospels particularly, they contain the very acts which our Lord did, and the very words which He spake when He was upon earth; and therefore we, who profess Him to be our Lord and Master, cannot surely but stand up, when we hear Him speaking, and listen diligently to those gracious words which proceed out of his divine mouth.

And as when we praise God, we raise up ourselves as high as we can towards heaven, so, when we pray unto Him, we fall down as low as we can towards the earth, not daring to present our supplications to the absolute monarch of the whole world, any other ways than upon our knees. Which is so proper, so natural a posture for supplicants, that if all men would but duly consider what they do when they pray to Almighty God, the Church need never have commanded them to kneel at that time. For they could not choose but do it: no, not although the place where they are should seem never so inconvenient for it. For we find our blessed Saviour himself kneeling, at his Prayer in the Garden, upon the bare ground, Luke xxii. 41. And St. Paul upon the sea-shore, where he could have no other cushion but stones or sand, Acts xxi. 5. Howsoever, to take off all those little excuses that men are apt to make for themselves in this case, the seats in this Church are so disposed, and all things so prepared in them, that there can be no inconvenience at all in it, but rather all the conveniences for kneeling that can be desired. And therefore if any one of you shall neglect to kneel, while the prayers are read, they will give us too much cause to call their religion into question, or to suspect they have none at all: for if they had, they durst not, they could not offer such a manifest affront to the great Creator of the World, as to carry themselves no otherwise while they pray to Him, than as if they were conversing with their fellow creatures. But why do I speak of their praying unto God? It is too much to be feared they do not pray at all, nor come to Church for any better purpose, that only to see and be seen. I am sure they perform no act of external worship or adoration unto God, nor show Him that respect and reverence which is due unto Him; and so give very great offence to all pious and devout Christians.

[To be continued.]

From the English Churchman.

SERMONS

Preached in the Foundling Hospital, with Others Preached in St. Stephen's, Walbrook, by Dr. Croly (Smith, Elder & Co., pp. 253), are marked by that epigrammatic and oratorical eloquence which is the main characteristic of Dr. Croly's productions, but which requires to be united with a larger share of tenderness, and more consistent orthodoxy, before we can altogether recommend them to the generality of our readers. This volume is published partly in self-defence. Dr. Croly had been elected "Afternoon Preacher" at that semi-theatrical, Sunday exhibition, the Chapel of the Foundling Hospital. But we must allow him to tell his instructive story in his own inimitable manner, though we cannot, even under the circumstances, excuse the tone of some of his remarks, nor can we subscribe to all his opinions.

"I think it necessary to give some slight detail of the circumstances under which this volume appears.

"Harassed by the condition of my Rectory, St. Stephen's, Walbrook, which has been so often before the public, and weary of a four years' litigation to obtain justice for the parish, during which a considerable portion of my moderate income was locked up in law, I was glad of any change of position, and allowed myself to be proposed for the Afternoon Preachership of the Foundling Hospital.

"One of my prominent objects, I may sincerely say, was, to have the opportunity of more extended duty, of exercising a more effective Christian influence, and of preaching the Gospel to a new and remarkably intellectual congregation. But I knew little of *cliques* and committees.

"The chief charitable Institutions have, at the head of their lists, a number of names of rank, or official distinction. Those persons, however, seldom take the slightest part in the conduct of the Institution. The acting Committee is, as seldom, worth much observation. It generally consists of elderly men, who have nothing on earth to do, purchase Governorships to give themselves something to do; that something being comprised in walking down once a week to the committee, to set their watches by the clock, receive the bows of the doorkeepers, hear the gossip of the day; and having thus relieved their sense of duty, go home, calling themselves public characters, and imagining that they have found an apology for their existence.

"But the real management, the secret influence—all, in short, that belongs to authority, is in the hands of the Treasurer. In the commencement of those Institutions, the Treasurer is generally a *gentleman*, a person chosen for public character, and especially for his disengagement from all connexion with trade. But, after a succession or two, the office quietly slides down into the hands of some man of traffic; sly, shy, and suspicious, who knows the value of his position to the uttermost farthing, plays the little autocrat, and is as jealous of his petty power, as if he sat upon the throne of all the Russias.

"I was elected to the Preachership, perhaps not with the direct opposition, but evidently without the sanction, of the Treasurer of the Foundling Hospital: for he would not make his appearance on the day of election. His presence or absence was not of the slightest consideration to me; yet, if I had then known of Committees as much as I know now, I should have resigned the appointment within the next four-and-twenty hours.

"From that moment, whatever were the motive, every sermon which I preached, nay, every syllable of every sermon, became the subject of crude and empty cavil. It would be burlesque to call it criticism. No man living can be more submissive to intelligent criticism than myself; but opinions on literature, or theology, from the unfurnished coterie before me, *must* be ridiculous.

"Let it not be supposed that I felt personally on this occasion—I felt offended for my sacred profession. I felt offended that any Clergyman should be subjected to the anile caprices of any set of men. And, feeling that I could have no ideas in common with the coterie, I abandoned them accordingly.

"I make no complaint of these people as malignant, or even as hostile. I complain of them simply as being absurd and presumptuous; as talking nonsense on subjects on which they ought not to have talked at all, and as not knowing how to treat a gentleman, when they happened to come in contact with one. But I cannot stoop to any further notice of those people.

"Still, all that I heard summed itself into the vague and childish objection that my sermons were above the comprehension of the foundlings and servants of the hospital. I disdained such a tribunal, and, in a feeling of contempt, I lost no time in flinging the appointment in the teeth of the committee in the following letter:—

"'Sirs—As I have heard that you speak of my sermons as abstruse, and as I regard such observations as uncalled for, and offensive, I instantly resign the appointment of Afternoon Preacher.

"'Christianity is a manly religion, addressed to manly understandings, and which ought to be preached in manly language. Your children and servants should be left to the officers of your Institution, and to Mrs. Trimmer's Catechisms.

"'I hereby give notice that I shall preach no more in your Chapel.'

"They answered by returning their 'unanimous thanks' for my services, and thus the matter ended.

"On the subject of abstruseness, I shall merely say, that, fully admitting the importance of religious knowledge to children and servants, as well as to all others, it never had been my intention to limit my discourses to the children and servants of the Foundling Hospital. They had a Chaplain, a learned and estimable man. But the immediate vicinity contains, perhaps, the most intelligent population in England. I doubt whether any circle of a mile in Europe contains a larger share of practised and vigorous intellect, than the mile around the Foundling Chapel. It contains the *elite* of the British Bar, besides many other leading persons of the learned professions.

"I have mingled enough among this highly interesting class to know that, though the coarse charge of infidelity cannot be maintained against them, they require a fuller and clearer evidence of the Gospel than other men. But let me do them justice: their respectful indifference, their well-bred fastidiousness, and even their decorous disdain, are not for the Christianity, of which they hear so little; but for the verbiage of which they hear so much. Their alienation is *not* from religion, but from the senseless argument and the shallow appeal, from the tiresome reiteration of obsolete trivialities and dreary truisms, from pathos without feeling, and all that dull pantomime of oratory, *in which a white handkerchief is a figure of speech*. It is the pulpit sentimentalism of the day, which drives those men from Church; or which, when they come, forces them to exclaim to themselves, "Is this all that can be said for Christianity?"

"It was my anxious wish to have given successions of discourses on the solid grounds of Christianity; to have supplied those evidences of Scriptural truth, which, to candor of inquiry, are irresistible: to have appealed to logicians by reason, and to men of learning by references to substantial knowledge, and, without any affectation of eloquence, or pretence to the exclusive secret of conversion, to have urged them to that process of heart and understanding, which had fixed the faith of the wisest of mankind in the holiness and the consolations of Christianity.

"In speaking, as I have done of the Committee, I must make exceptions: it possessed some individuals altogether superior to their companionship. The congregation, too, were respectful and attentive, and (as I was told) were gradually becoming of a more influential order.

"I preached fourteen sermons in the Foundling Chapel, of which I now publish six, with some others preached on more general subjects within the year. Of those sermons I shall not say one word. They are now before a tribunal to whose competence no one can object. That they were not suited to the comprehension of the Foundling Hospital Committee, I can perfectly believe. To write to their capacities was a task, which must have too formidably augmented the difficulty of my position."

From "The Church's Holy Days the only Safeguard against the Desecration of the Lord's Day," by W. Grapel, B. A.

I.

THE CHURCH'S RULE FOR THE OBSERVANCE OF HER HOLYDAYS.

The Curate shall then declare to the people what Holy-days or fasting-days are, in the week following, to be observed.—(Rubric after the Nicene Creed.)

Every Parson, Vicar, or Curate, shall, in his several charge, declare to the people every Sunday, at the time appointed from the Communion Book, whether there be any Holy-day, or fasting-days, the week following: and if any hereafter wittingly offend herein, and, being once admonished thereof by his ordinary, shall again omit that duty, let him be censured according to law, until he submit himself to the due performance of it.—(Canon 64.)

All manner of persons within the Church of England, shall, from henceforth, celebrate and keep the Lord's day, commonly called Sunday, and other Holy-days, according to God's will and pleasure, and the orders of the Church of England prescribed in that behalf; that is to say, etc., etc.—(Canon 13.)

The Common Prayer shall be said or sung distinctly and reverently upon such days as are appointed to be kept holy by the Book of Common Prayer, and their eves.—(Canon 14.)

II.

ORDINANCES OF THE PURITAN PARLIAMENT FOR THE ABOLISHING OF THE CHURCH'S HOLY-DAYS, AND THE ESTABLISHING OF CERTAIN DAYS OF RECREATION IN THEIR STEAD.

Cap. LXXXI. (*8th of June*, 1674.)

Forasmuch as the Feasts of the Nativity of CHRIST, Easter, and Whitsuntide, and other Festivals commonly called Holy-days, have been heretofore superstitiously used and observed; BE IT ORDAINED by the Lords and Commons, in Parliament assembled, that the said Feasts of the Nativity of CHRIST, Easter, and Whitsuntide, and all other Festival days, commonly called Holy-days, be no longer observed as Festival or Holy-days within the kingdom of England and dominion of Wales, any Law, Statute, Custom, Constitution, or Canon, to the contrary, in anywise notwithstanding. AND to the end that there may be a convenient time allotted to scholars, apprentices, and other servants, for their recreation, BE IT ORDAINED that scholars, apprentices, and other servants, shall, with the leave and approbation of their masters respectively first had and obtained, have such convenient reasonable recreation and relaxation from their constant and ordinary labors, on every second Tuesday in the month throughout the year, as formerly they used to have on such aforesaid Festivals, commonly called Holy-days. And that masters of all scholars, apprentices, and servants, shall grant unto them respectively, such time for their recreations, on the aforesaid second Tuesdays in every month, as they may conveniently spare from their extraordinary and necessary services and occasions. And it is further ordained, that, if any difference shall arise between any master and servant, concerning the liberty here granted, the next Justice of the peace shall have power to order and reconcile the same.

Cap. LXXXII. (*28th of June*, 1647.)

Whereas by an ordinance of Parliament, bearing date the 11th day of this instant June, 1647, it is provided and ordained, that every second Tuesday, in every month throughout the year, shall be allotted to scholars, apprentices, and other servants, for recreation and relaxation from their ordinary labors, as formerly they have used to have on Festivals commonly called Holy-days, as by the said Ordinance more at large appeareth. And lest such days of recreation might be abused, to the dishonor of God, scandal to religion, and detriment both of masters and servants; and for the more orderly proceeding in the strict observation of the said day of recreation, according to the true intent and meaning of the said Ordinance: It is further ordained by the said Lords and Commons, that all windows of shops, warehouses, and other places where wares and commodities are usually sold, shall be kept shut on the said day of recreation, from eight of the clock in the morning until eight of the clock at evening, on the said day. And that no master shall wilfully detain or withhold his apprentice or servant within doors, or from his recreation, in his usual duty or service on the said day of recreation, unless market-days, fair-days, or other extraordinary occasion; yet so as such master shall allow unto such apprentice, or other servant, one other day, instead of such day employed in the service of his master, upon such occasion as aforesaid. And be it likewise provided and ordained, that if such apprentice or other servant shall riotously spend or abuse such day of recreation, either to his own hurt or to the damage of his master, and being thereof lawfully convicted and found guilty before any one Justice of the Peace, it shall and may be lawful for such master, at his pleasure, to detain and withhold such apprentice or other servant from their recreation on such allowed days. And be it also provided and ordained, that if such apprentice or other servant shall cause any riotous or tumultuous assembly, to the disturbance of the peace, on such day of recreation, such apprentice or other servant, being thereof lawfully convicted and found guilty, upon the testimony of two witnesses upon oath, before one Justice of the Peace, in any county, city, or town corporate, where such offence shall be committed, or before the Chamberlain of the City of London, for the time being, within the said city, who shall have power to administer such oath—such Justices of the Peace and the said Chamberlain of the City of London respectively, shall and may, at their discretion, inflict on such apprentice, or other servant, so convicted aforesaid, any corporal punishment, by imprisonment, or otherwise, so as the same imprisonment exceed not the space of three days. And, lastly, it is ordained that all mayors, sheriffs, bailiffs, constables, headboroughs, and all other officers and ministers, are hereby authorized to make, or cause to be made, diligent searches for such apprentices or other servants, in taverns, ale-houses, or gaming-houses; and such apprentices or other servants as shall be found in any such place after eight of the clock, or being drunk or otherwise disorderly, or shall there remain after eight o'clock in the evening, on such day of recreation, shall bring, or cause to be brought, such apprentice, or other servant, before any Justice of the Peace in any county, city, or town corporate, or before the said Chamberlain of London, within their respective limits, as aforesaid, who shall cause the statutes to be executed upon them, that are in such cases provided for the punishment of such offenders.

APRIL REPORT.—The Mutual Benefit Life Insurance Company, (office 11 Wall-st.) issued, during the month of April, 1848, One Hundred and Forty-four new Policies, viz:

To Merchants and Traders,	68	To Students,	3
Clerks,	9	Sea Captain,	1
Manufacturers,	10	Ladies,	7
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Physicians,	3	Teacher,	1
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Brokers,	2	County Clerk,	1
Agents,	4	Other Occupations,	8

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JAMES STEWART, M. D., Medical Examiner—at the office daily from 2 to 3 o'clock.

☞ That part of the Charter which limited it to 20 years has been repealed, and the Company now exists under a Charter unlimited in its duration. May 6, 1848. 4t

GREAT Literary, Scientific, and Religious Attraction, at 146 Nassau street.—50,000 volumes of the most curious, rare, and recondite works, gleaned from all the great literary emporiums, are now offered for sale at the above great Bazaar of Knowledge. The extraordinary additions of rare and curious works lately received, are the admiration of all who visit the establishment. The prices are unprecedentedly low, for cash. There is now on hand a large supply of French, Italian, Spanish, and German Books, from the continent of Europe; while from London it has received 12,000 fresh volumes—enough to dazzle the eyes of every beholder. None, therefore, in quest of books, need fear disappointment, for there is no subject on which the best works may not be found. It is not possible more distinguished by its cheapness than anything else, though its riches, variety and extent are truly wonderful. JOHN DOYLE, Cheap Ancient and Modern Bookseller, 146 Nassau-st., N. Y. a15:1

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A new pamphlet containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 71 Wall street, *gratis*.

J. LEANDER STARR, General Agent.
April 1—3m.

ENGLISH AND FRENCH BOARDING SCHOOL FOR BOYS.
Rev. S. DOUGLASS, A. M., Rector.

THE splendid mansion, now known as "the New York Orthopedic Institution," has been rented for the purpose of establishing an English and French Boarding School for Boys. The building is situated immediately upon the bank of the Hudson; and there are connected with it about twenty-five acres of land, thus affording ample space for play grounds. The distance from the City Hall is about 5 1-2 miles; and access to the Institution is by the Bloomingdale road, stages upon which pass the premises every 40 minutes.

The Institution is designed to afford the most ample opportunities for thorough instruction in English, Classics, Mathematics and French; the latter will form part of the *daily* study of the pupils, *and that without any extra charge.*

Strict attention will be paid to the moral and religious culture of the pupils.

The Institution will be opened on Monday, April 3d, 1848, but pupils will be received at any time, and charged only from the time of entrance.

For the accommodation of parents in the city, who may desire it, the Rector will receive pupils, and give them all the advantages of the Institution, with board, from Monday till Friday.

For further particulars, as to terms, &c., see Circulars, which can be obtained at the office of the "Churchman," and at the bookstore of the Messrs. Appleton.

The Rector refers by permission to the following gentlemen—

Rt. Rev. W. H. DeLancey, D.D. LL.D.; Rt. Rev. W. R. Whittingham, D.D.; Rev. S. F. Jarvis, D.D. LL.D.; Rev. Bird Wilson, D.D. LL.D.; Rev. W. H. Berrian, D.D.; Rev. Samuel H. Turner, D.D.; Rev. J. M. Wainwright, D.D.; Rev. J. F. Schroeder, D.D.; Rev. S. Seabury, D.D.; Rev. J. H. Price, D.D.; Rev. B. I. Haight, D.D.; Rev. R. Cox; Charles Anthon, LL.D.; W. H. Harison, Esq., A. J. Bleecker, Esq., Abel T. Anderson, Esq., H. Waldo, Esq., O. E. Hosmer, Esq., A. V. Williams, M.D., J. M. Bradhurst, Esq. April 1.

MISS BALLOW will remove her Boarding and Day School for Young Ladies from No. 10 Albion Place, to Twenty-second street, between Broadway and the Fourth Avenue—(the first stone-front house from Broadway;) and will be prepared to receive her pupils on Monday, the 1st of May. The situation is airy and pleasant, and very convenient of access both by omnibus and rail-road. There will be vacancies for a few Boarders besides those already under Miss Ballow's care; and she can also receive an additional number of Day Scholars.

The regular course of study comprehends all the branches of a finished English and French education; and every facility will be afforded for the acquirement of other languages, Music, &c. Miss Ballow will continue to devote her entire personal attention to the care and instruction of her pupils, and will be assisted by the most competent Teachers

French is the language spoken in the school and family.

Until the middle of April, Miss Ballow may be seen at her present residence; where she will be happy to give further information with regard to her system of instruction, discipline, terms, &c.; and to refer to the parents of young ladies who have been or are now her pupils.

March 25—tf

BANVARD'S
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Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude. BEING THE LARGEST PAINTING IN THE WORLD!

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Admission 50 cents; children half price.

The Panorama will commence moving at 7 o'clock precisely

Afternoon Exhibitions on Wednesdays and Saturdays, at 3 o'clock. Seats secured from 10 till 12 o'clock, A.M.

December 18—yl

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.

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November 3—yly

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" received for interest	21,276 43
Total receipts in three years	$718,732 04
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Surplus, May 1, 1848	$542,010 58

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August 28—eaw

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